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Armenia.

COMMUNICATION FROM MESSRS. SMITH AND DWIGHT, DATED TEBREEZ, IN PERSIA, JAN. 26, 1831.

[Continued from p. 15.]

THE preceding extracts from this communication describe the circumstances connected with the origin of the German mission to the Armenians in Georgia, the religious influence exerted by that mission upon two Armenian deacons, and the visit of one of the missionaries to the great convent at Etchmiazin.

Persecution of the two Deacons.

About a month before we reached Shousha, an Armenian arrived there from Bakou, who, through the instructions of the missionaries in their visits to that place, had become thoroughly evangelical in his views, and even gave pleasing evidence of piety. His zeal soon carried him into the bazar to converse with his countrymen. Much attention was excited, and, although his manner was adapted to gain access to the heart, and his conversation turned chiefly upon the great doctrines of redemption, he was generally opposed, only some half a dozen young men declaring in favor of his views. Yet the storm burst not upon him, but upon the deacons. On a subsequent Sabbath, a letter from the bishop was read in one of the churches of the following tenor: "I have received an order from the catholicoi to send the two deacons to Etchmiazin, wherefore bind them immediately and send them to me." The letter contained no reference to the civil authorities, and the people were ready to execute the orders of their bishop on the spot, with the same reckless, independent spirit. In fact, very early next morning, a clerk of the church came to demand the deacons at the mission house. He was told that they would not be given up

till claimed by the police. Another was sent, and received the same answer. Then came a sergeant of police, with a positive order for their apprehension. He likewise was sent away without them, and one of the brethren went immediately to lay the case before the governor. His decision was, that they should remain as they were until he heard himself from the catholicoi. Not many days after, two letters arrived from the catholicoi, addressed, not to the governor, but to the bishop, ordering the latter to send the deacons, and saying that if the governor refused to give them up, the governor general at Tiflis, who had already been written to on the subject, would see to it. He also promised to send an agent (wakeel) to Shousha to examine into the proceedings of the missionaries. The governor now concluded to send them to the governor general; which he did, in company with two cossacks. We met them on the road, two stages from Shousha. Mr. Zarembo accompanied them, in order to make a full statement of the case to the governor general. He found that his excellency had heard not a word on the subject, either from the catholicoi, or any one else. After hearing the case, and reading a written statement of the proceedings of the missionaries, presented by Mr. Zarembo, the governor general said; "The deacons are ecclesiastical men, they have committed an ecclesiastical offence, and must be judged by an ecclesiastical tribunal. But how is it that you, Germans, are interfering with the Armenians? Remain Germans yourselves, and let them remain Armenians." He is a plain man, and expressed his sentiments, as an executor of Russian laws, in plain language. But he was in reality, as the missionaries have uniformly found the Russian officers of the provinces, very civil and friendly. He finally concluded that he was not the man to decide their case, and that it must go before the emperor. In the mean time he would send the deacons to Etchmiazin, under the civil protection of the governor of Erivan. They accordingly wrote a petition to the emperor, which, together with Mr.

Zarembo's statement, was immediately forwarded.

One of the deacons was carried off by the epidemic at Tiflis, and thus released from his earthly troubles. The other, Moses, was soon sent to Etchmiazin, as proposed. Since then nothing has been heard from him, nor did we hear his name while at that convent.

Thus are the brethren deprived of the ecclesiastics, whose progress in religion and knowledge had given them so much satisfaction, and whom they had even hoped to place one day, in some missionary seminary out of their native country.

The Mission assailed directly.

Let us now return to Shousha, and look at the proceedings of the promised agent of the catholics. He came after we had been there about a month. Being of a noble family, a member, we believe, of the synod of Etchmiazin, of the highest rank of wortabets, and come, too, on such an errand, his arrival created no small stir among the Armenian population of the town. No more, however, most certainly, than was gratifying to him. For he proved to be a haughty, assuming man, and laid claim to much honor, and the best entertainment, requiring to be furnished with rich dinners, French wines, &c. The professed object of his visit was to put down the mission, but those who manage affairs at the convent were determined to reap more solid advantages from it. He came furnished with commissions to collect the *nierak*, a contribution which the See of St. Gregory occasionally solicits from all Armenians, wherever they are scattered, and which we found to be here fixed at a certain sum per head; and to sell the *meiron*, or consecrated oil, used for confirmation, extreme unction, and other ceremonies, and which, as it is a monopoly of the convent, and absolutely necessary in these ceremonies, can be sold at as high a price as its makers choose. As correctly as we can estimate from the few data in our possession, every family was expected to contribute, for both, between forty and fifty cents, which would put into the treasury of Etchmiazin, from the province of Karabagh, not far from ten thousand dollars; besides the personal presents, sometimes very considerable, which are always expected by the wortabet who acts as collector. His first step against the mission was an attempt to withdraw one of the laborers from the printing-office, by accusing his brother-in-law, a priest, of being a German for putting him there, and threatening to send him bound to Etchmiazin, if he did not take him away. He afterwards degraded a priest for sending his son to the mission school. Yet another priest, who, one evening the week preceding, had gone into prayers so drunk that he fell to abusing and quarrelling with some of his congregation, who thereupon thrust him violently out

of the church and went home without prayers, was left undisturbed in his situation. At length, after the necessary inquiries, he assembled all the fathers of families, and reading to them the names of all the children in the missionary school, solemnly prohibited them, under penalty of excommunication, from sending their children any more. At the same time, no doubt in order to put a stop to the troublesome demand so often made to him during these proceedings—'If you will not let us send our children to the missionaries, pray establish schools for us yourself'—he promised that the wortabet Boghos would from that time give lessons gratis, and that another school should be established for gratuitous instruction. Very fair promises indeed; but you must recollect that the said Boghos was teaching in a little dark, dirty room, with about as many scholars as could be stowed into it, sitting on the ground; and the other school would not probably be thought of again after the promise of it had accomplished the object for which it was made—that of quieting the populace. The missionaries felt it their duty to inform the governor of these proceedings against their school, he having previously declared that the wortabet could not interfere with it, as schools are not under the clergy, but under the department of public instruction, and also requested to be informed, should the attempt be made. If the affair be carried up to the minister of that department, however, the result is doubtful; as the clergy might accuse the missionaries, being protestants, of teaching religion to Armenian children, whereas there is a law in Russia, that where children of different denominations attend the same school, each shall have a religious teacher of his own sect. The missionary school, which, on account of the epidemic, had been closed from the arrival of the agent until after these events occurred, was now opened. But instead of sixty, the number of scholars before, only eight or nine now attended; and after it was ascertained that this number rather diminished than increased, it was closed again.

Another branch of the brethren's labors was now attacked. Having found a total want of properly qualified school-teachers, they had given lessons to some half a dozen young men, two of whom were now residing in their families, intending ultimately to have a seminary for the education of instructors, which should supply the deficiency. These two pupils were forced, first by the agent's threatening their fathers with excommunication, and then by his menacing them personally, to leave the missionaries. We ascertained, from an interview which the young Armenian we have with us from Smyrna had with him, that the agent was well aware that the imperial charter in the possession of the missionaries, contemplated only labors among the Tartars, and that he had written to Tiflis and St. Petersburg most

bitter complaints against them for exceeding it.

Thus did he try every means to prevent the missionaries from giving any instructions to his nation. Shall we tell you now some of the instructions he was himself, in the mean time, giving them? The following is the substance of a sermon he preached, the sabbath after his arrival, in praise of the virgin, whom, being the chief of the saints, he seemed to consider as treated with special indignity by the new doctrines. 'As Adam could not live without the woman, neither could Christ be a mediator without Mary.' 'She is the queen mentioned in the 45th Psalm.' 'The most beautiful of women, whose charms are extolled in Solomon's Song.' 'As Christ did all that she required at the marriage in Cana, so will he now always regard her intercessions.' 'Who are these Germans, that have dared to speak against her?' (immediately bowing before her image as if to restore her lost honors.) 'Who are these, that have dared to translate the New Testament into the vulgar tongue, a work from which our greatest bishops have shrunk? Are they wiser than our most learned wortabets, who have all confessed that they did not understand it? Cursed be they, and all who have any thing to do with them. May the disease, (the cholera morbus,) which now rages, consume them.' In a sermon on another occasion, he asserted again that Christ could not be mediator without Mary, and even said, 'I will take it upon myself to affirm, that she is equal to either of the Persons in the Holy Trinity!'

It was not a little painful to hear of ignorant peasants calling St. Gregory (the founder of the Armenian church) God, as was the case in two instances that came to our immediate knowledge about this time; but such dreadful blasphemy from a learned wortabet, who holds one of the highest offices in the nation, and whose assertions will pass for incontrovertible truths with the mass of the people, is shocking beyond description. The pen fails to portray the feelings it excites.

General Remarks.

From this narration of facts, you will readily perceive the situation in which a mission for the Armenians in Russia would be placed, without any inferences or suggestions of our own, which we rather omit as our letter is already long. We would merely say, that we have no expectation that such a mission could be conducted more prudently, than the one which has made this important experiment, nor that better missionaries would be employed in it than these beloved brethren.

We wait with great anxiety to know the final result of their present difficulties. Upon it rests the question, whether any thing shall be done directly for the spiritual benefit of the Armenian population of the

Georgian provinces, a population which was originally very considerable, and has been increased by nearly 100,000 emigrants, during the late Persian and Turkish war. One way would indeed still remain open, were the operations of the mission to cease, that of circulating the scriptures and some other religious books, in the introduction of which the Russian censorship would probably allow considerable latitude, but without missionary agents this means must necessarily be very inefficient.

Constantinople.

MR. GOODELL'S VOYAGE FROM SMYRNA TO CONSTANTINOPLE.

THE following extracts are from the journal kept by Mr. Goodell while on his way to the metropolis of the Turkish empire. He stopped a few days at Smyrna, but went thence in the same vessel which took him and his family from Malta.

June 3, 1831. Weighed anchor, and set sail from Smyrna last evening. This morning, on going on deck, found ourselves opposite Long Island, a light wind carrying us along so gently that we seemed to be lying at anchor. Passed between Mytilene and the coast of Anatolia. The former is the Lesbos of the ancients, and said to be the birth place of the lyric poet Alcæus, and of Sappho. It abounds with olives; and the dark green of the extensive groves on the hill side formed a fine contrast with the fields of ripening grain which were waving in the breeze, with the lights and shadows of the sun and clouds passing over them in rapid succession. Again and again we said to each other, We have seen nothing before for a long time, which reminded us so powerfully of the charming and diversified scenery of New England. Happy New England! If we ever forget thee, let our right hand forget her cunning. Whenever we think of that good land, the land of our father's sepulchres, the land of hills, and vallies, and springs of water, the land of simplicity and purity of manners, the land of Sabbaths, and revivals, and benevolent institutions, the land of peace and plenty—we are ready to exclaim, "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord?"

On our right, about half way up the gulf of Adramyttium, we passed, in the after part of the day, the ancient Assos. I read with the children on deck the 20th chapter of Acts, which contains the account of Paul's going on foot from Troas to Assos, thence by water to Mitylene, and so on "over against Chios," to Samos, Trogyllium, and Miletus, on his last voyage to Jerusalem, when "he hastened, if it were possible for him, to be there the day of Pentecost." Do any of the children of Amer-

ica wish that they could read this chapter in the same place, where we read it? Perhaps they will be permitted in the Providence of God to do so. But under whatever circumstances they may at any time read it, may they be animated by the same spirit of devotedness to Christ, which was so conspicuous in Paul.

4. Contrary winds. Beat up between the island of Tenedos and the coast of Troy. The former place is still celebrated for its wines. And it was behind this island the Greeks, it is supposed, concealed themselves, when they made a pretence of returning to their country, and abandoning the siege of Troy. The stratagem of the wooden horse, and other parts of the story, together with the interesting associations, under which I first read the *Æneid*, were revived in my memory, and for a while I seemed to be living over again my academic life in the presence of a revered and beloved instructor, and surrounded by my old school fellows. What would some of them not give to read those classics here.

The Troas of the New Testament, built by order of Alexander the Great, is not on the site of the ancient city, but is several miles south, and is now called Eski Stamboul. Whatever was its former splendor, it has the appearance of being now only an insignificant village. Paul informs us, that, when he "came to Troas to preach Christ's gospel, a door was opened unto him of the Lord." It was at Troas a vision appeared to Paul in the night, from which he "assuredly gathered that the Lord had called him to preach the gospel in Macedonia." It was at Troas, he "abode seven days;" on the last of which, "when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and continued his speech until midnight." And it was at Troas, (probably when he was "minded himself to go afoot to Assos,") that he "left his cloak," which, in prospect of suffering from cold in prison at Rome, he desired "Carpus to bring with him," together with "the books, but especially the parchments."

About sunset we came to anchor nearly opposite a town at a short distance from the entrance of the Dardanelles. Still nearer the entrance were other vessels at anchor, waiting for a favorable wind. A very stiff breeze was now blowing directly out of the channel, against which and the current it is impossible to make any head way. The evening was cold, and some of us were glad to make use of our cloaks.

5. Weighed anchor in the morning, and with much labor succeeded in getting nearer the entrance of the Dardanelles, but the wind was too light for us to stem the current, and we again cast anchor. Around us were many vessels, some of which had been lying there for three days. It is not uncommon for vessels to lie here three weeks, and there have been instances of their being detained here more than three

months for a wind. In the afternoon, we had a season of devotion in the cabin, and I read a sermon I had written at Malta, on the nature of the Jewish sacrifices. Towards evening I took a bundle of Greek tracts, and in company with Mrs. Goodell and captain and Mrs. Smith, went ashore. We met with no human being, but we saw grasshoppers of an uncommonly large size, and some other curious animals; and Mrs. Goodell and myself were delighted with the sight of swallows, the first we have seen for almost nine years. They seemed like an old acquaintance. The ground where we walked, was uncultivated, but appeared not to be sterile; it was clayey, and was hard and cracked; but there were many shrubs, thorns, and a sort of tall wild grass growing. From what is called the tomb of Ajax, a large and high mound of earth, we had a very extensive and delightful prospect. The hills and valleys and plains of Troy, overspread with flocks and herds and fields of grain, and interspersed with towns and villages and habitations of men; the waters of the Hellespont, flowing like a majestic river; the "great and wide sea," with the islands of Lemnos, Imbro, Samothraki, and Tenedos, rising up like water nymphs out of it; vessels of different nations, lying motionless at our feet; and the lightnings of heaven playing on a distant cloud; all these, with other interesting objects, were in full view: but as the sun had already retired, and distant objects soon became indistinct, it was only for a few moments we could enjoy so lovely a scene.

6. Between nine and ten o'clock this morning, a breeze sprung up, and we weighed anchor. About one o'clock P. M. we succeeded in passing the first castles of Europe and Asia, the guard of the straits, said to have been built by Mahomet IV, more than 200 years ago. A little farther on was the mouth of the celebrated Scamander, now called Menderes, and the fruitful valley on its banks could be seen a great distance into the interior. Mount Ida beyond, with an intervening range of hills sweeping round to the right and left, forms with this valley a vast amphitheatre. The channel of the Dardanelles, the ancient Hellespont, is variously estimated at from 48 to 60 miles in length; it is generally from three to five miles wide, but in two or three places is much narrower; the current is frequently strong; and altogether, it has much the appearance of a river, moving on with grandeur and beauty through a country of great fertility, and of rich and perpetually varying prospect. Herds of buffaloes were here and there feeding quietly on the banks; villages were sprinkled over the rising ground; and though there were wastes and unimproved lands, yet gardens of fruit trees, and groves of olives, with fields and pasture grounds, were generally seen on hill and dale. We were now and then surprised by quite a New England scene opening unexpectedly upon us.

Near sunset, as we were passing the second castles of Europe and Asia, the wind failed us to such a degree, that we had to return, and anchor below them. These castles, like the others we had passed, do not appear capable of sustaining a vigorous and determined assault, but some of the cannon are certainly very formidable. They look as if a man might easily crawl into them. And indeed if one of the largest is, as it is said, "two feet in the diameter of its bore," and has thrown "a granite ball of 800 pounds on board a line of battle ship," not only a man, but a small family might almost find shelter there for the night.

Near us was anchored a country vessel, loaded with slaves from Alexandria for the Constantinople market. The deck was crowded with them, and their only clothing seemed to be a long coarse shirt.

7. The town, below which we, with various other vessels, are lying at anchor, is Dardanellos, famous for its extensive manufacture of earthen ware. Early this morning, an old Jew with his son came off from town to make the Banian a visit; and slovenly as the old man was, he called himself the American consul. He brought to the captain a present of fresh fish, for which he of course expected as great or a greater present in return, and of which he seemed to think more, than of the coming of the Messiah, judging from his answers to some questions I put to him on the subject.

Between nine and ten o'clock, vessels were seen coming up with a south wind, and the command "heave up" being immediately given, we were prepared to use its first breezes. The channel is here narrow, and the current proportionably strong. At a short distance above the castles, is the place where Xerxes is supposed to have constructed his bridge of boats, and where he looked down upon his immense fleet and wept. No one has ever passed through this vale of tears without weeping; but alas! how few tears, comparatively, have been shed to any good purpose! How few persons have wept over their own follies and wickedness, the depravity of their hearts, and the awful ravages of sin in the world. The sorrow of Xerxes was but momentary, and was altogether a selfish feeling; and he did vastly more to increase the sum total of human misery, than to diminish it. Instead of being disposed to dry up the tears of the millions, whom his sword had made widows and orphans, he would rather that millions of other hearts should bleed, and millions of other graves be watered with tears, than that his own ambitious schemes of conquest should be defeated. "Godly sorrow worketh repentance unto salvation not to be repented of; but the sorrow of the world worketh death."

The south wind kept along with us, or rather we kept along with it, and, till the middle of the afternoon, we continued to find vessels waiting, as we had done in the morning, for its indispensable aid. Thus we

finally became quite a fleet, consisting of twenty square rigged vessels, besides smaller craft of the country. About four o'clock P. M. we passed Gallipoli, the most considerable of the towns situated on the Hellespont. The Grand Signor himself was there with his fleet. We were told at Dardanellos this morning, that he was expected to make them a visit, and that preparations for his reception were making accordingly. A novel thing this with the Turks, for the Sultan to leave Constantinople; said not to have been done before for several generations.

On the Asiatic side, nearly opposite to Gallipoli, is Lamsaki, famous in ancient story for its gardens and vineyards. It was once given to Themistocles to furnish him with wine; and it was once also the abode of Epicurus, who lived here for some time, enjoying the society of the wise and learned men of the city.

After passing Gallipoli, the shores began to recede, and we soon found ourselves stretching away into the Sea of Marmora, the island itself, which gives the sea its name, rising before us.

8. A very light wind during all the former part of the day. We formed a little circle, and read letters we had recently received from various dear friends in America. In this sea, of which with scarcely any interest we once used to read at school in the days of childhood—in the midst of this little sea we conversed about far distant relatives and acquaintances, and friends to the missionary cause, scattered over our beloved country from one end of the union to the other. How many precious recollections were awakened in our bosoms by the mention of a place, or of an individual! How many streams of public charity we followed up to the streamlets, thence to the rills, and finally to the little springs, whence they took their rise, so insignificant, perhaps, as scarcely to engage the attention of the passing traveller! Our friends at home can hardly imagine how they live in our remembrance, and with what delight we frequently turn our thoughts to a country, blessed with such a government, such institutions, and such civil and religious privileges, where "the little hills rejoice on every side."

In the afternoon, when off the island of Marmora, so named from the immense quarries of marble it contains, the wind freshened, till at evening it became quite a gale, and bore us rapidly on. The night was stormy and tempestuous, and some of us again suffered from sea sickness. In the latter part of the night the captain, knowing that he must be in the vicinity of cape Stephanos, "lay to" till morning light.

9. We all rose at an early hour to see Constantinople. The storm had passed away, the stars were fading out of their places, the "winds breathed soft," and the morning had all the freshness and coolness of one at this season of the year in New

England, after a refreshing shower, when the wind is from the northwest. The view of Constantinople was at first indistinct, and presented nothing striking; and we began to call in question the correctness of the opinion generally expressed by authors of the unrivalled beauty of its situation and of the scenery around. But as we approached the city, our first impressions were succeeded by others more in unison with those of the authors above alluded to, and the prospect at length became enchanting.

Mr. Goodell's description of the splendid appearance of Constantinople, and the adjacent country, as one approaches the city by water, was inserted at page 319 of the past volume.

Bombay.

DEATH OF MR. GARRETT.

WE have now the painful duty of announcing the death of another of the laborers connected with the mission at Bombay—Mr. JAMES GARRETT, for ten years past the active and faithful superintendent of the printing establishment. The circumstances of this afflictive event are described in a letter from Mr. Hervey, dated July 20, 1831. The persons referred to in the first paragraph, are Mrs. Allen and Mrs. Hervey, who died, one on the 5th of February, the other on the 3d of May.

You will have heard, dear Sir, before this reaches you, how our hearts were pained to learn, on arriving here, that one whom we had expected to see, and with whom we had hoped to be associated in prayer and effort for the salvation of the heathen, had finished her work and gone to her final rest. You will probably have heard also that in less than two months after we first saw this long desired field of our labors, we were called to follow to the grave another whose memory will ever be dear to the writer of the present communication.

Now, at the request of an afflicted sister, I set down to inform you, that death has made a further diminution of our little number.

Our dear brother Garrett is no more. He died on the 16th inst., the day which completed the 34th year of his age. The disease, which terminated his valuable life, was a bowel complaint, or dysentery, of a very obstinate kind. His health had been declining for two or three weeks before he was attacked with this complaint; but he continued his arduous labors in the printing office, and in other departments of the mission, till the 8th inst., when he was obliged to desist and commit himself to the physicians' care.

Two eminent physicians, to whom the mission are much indebted for their frequent

and gratuitous services, gave him every attention in their power. But they, with us, had the unhappiness to see their unwearied endeavors to save his life, entirely unavailing. The medicine which, by long experience, has been found most efficacious in removing such disorders, could not be made to produce the wished-for effect, and he rapidly sunk towards the grave. Every succeeding day, and almost hour, found him worse than before, until the 14th, when our hopes of his recovery were nearly extinct. On the evening of that day he adjusted and took leave of all his worldly affairs, and with calmness and joy waited his dissolution. The angel of death continued with a steady and resistless hand to fulfil his commission to take down 'the earthly house' till about 11 o'clock on the evening of the 16th, when he ended his sad work, gave the spirit of our beloved brother a joyful entrance into the 'house not made with hands,' and left us to gaze in mute affliction upon the ruins before us, while he seemed to say to us all, 'See what I *can* and *shall* soon do for you!'

Thus this mission, which has so often felt the chastening hand of the Lord, is deprived of one of its most efficient helpers; his afflicted family of a tender husband and father; all of us of a kind friend and sympathising brother; our little church of one of its most active and useful members; the poor heathen, of one who was willing to sacrifice health and life for their good; and the general cause of true religion in this place, of one of its most self-denying and zealous supporters. But while we feel this affliction deeply, and mourn our loss, and the loss of all, we are comforted in the assurance that it is infinite gain to him. His dying deportment exemplified in a pleasing manner the power of faith to support its possessors in the hour of severest trial, and was a complete victory over the king of terrors. In his sharpest sufferings no murmurs fell from his lips; no impatience disturbed the calmness of his spirit; no anxiety to live distracted his mind, or withdrew his attention from heavenly things; and not even a wish was known to escape him, that did not correspond with the divine will. Before his case was considered hopeless, he was asked whether his desire was to live or to die? He replied, 'that he did not know as he had any desire on the subject; his only wish was that the will of the Lord might be done.' Afterwards, when it appeared that he could not live, he expressed a decided choice to depart and be with Christ.

One morning, as Mrs. G. went to him, he said 'Well, my dear, do you think I have got on my way any the last night?'—meaning, have I advanced any towards the grave? She replied, 'You appear to be weaker.' 'Well,' said he, 'come, help me—help me to contemplate that *glory—glory* which is opening. O can it be? Is it so? Is my work done? Let there be singing.'

He mentioned a hymn, which he wished to have sung, beginning with the lines,

Jesus, with all thy saints above,
My tongue would bear her part, &c.

in which he joined as far as he was able. Afterwards he wished us to sing the one beginning with the words 'Guide me, O thou great Jehovah,' &c. Many times during his sickness he tried to sing some favorite hymn or verse.

The day before he died, the workmen of the office, about twenty in number, called at his request, and agreeably to their own desires, to see him. He addressed them in Mahratta, and exhorted them to repent of their sins, and believe in Christ as the only Savior. They were all in tears, and many of them sobbed aloud. He conversed with them as long as his strength would permit, and then bade them an affectionate and final farewell. It was with difficulty that they could be prevailed on to leave the room. All the men that have been under his care say of him, 'He was a kind master and a good man,' and they evince their sincerity by their tears and mournful looks when his name is mentioned.

For the last twelve or fourteen hours before he ceased to breathe, he had his reason only at short intervals. During this time he talked considerably, sometimes in Mahratta, and sometimes in English. His sufferings in the former part of his sickness, were pretty severe, in the latter part they were less so, and in the closing scene they appeared to be comparatively light.

On the 17th, at five o'clock P. M., his funeral was attended at the mission chapel, and although the rain fell almost incessantly in sweeping torrents, the assembly of English and natives was so large as nearly to fill the house. The natives were addressed in Mahratta by Mr. Allen, and the other part of the congregation in English by Mr. Ramsey. After prayer and singing, the mortal part of our dear friend and brother was conveyed to the mission burying ground, where, with other precious dust previously deposited there, it must remain,

'Till to its centre, this vast planet shakes,
And the Archangel's trump proclaims aloud,
Arise! come forth! The glorious morning breaks,
Which night and death again shall never cloud.'

We trust that the recent, severe, and successive afflictions, with which it has pleased a mysterious Providence to visit this mission will serve to quicken those of us who survive, to greater diligence and fidelity in our Master's work, and awaken a spirit of prayer in our behalf among our distant friends; while we are not without hope, that they will be followed by some good effects upon the heathen in the midst of whom we dwell. These poor creatures are accustomed to view death as the most awful event that can happen to man. And truly it is so to them, in their present state. But some of them have now seen what support

and consolation Christianity administers to its true disciples in that trying hour. All the arguments that I have hitherto been able to use with my Pundit in favor of the religion of the Bible, and against his own, seem not to have had half so much effect, as this peaceful and happy death, of which (as I was living with Mr. Garrett) he was an eye witness. And here permit me to make a similar remark respecting what occurred in the last hours of my dear wife. As three or four native females stood in tears beholding her, she made use of the little Mahratta she had acquired in endeavoring to show them how happy she was that she was going to Jesus. At the same time her countenance was brightened with smiles. Her words and appearance took fast hold of our young woman, who has since often spoken of it as an unheard of thing that a dying person should be so happy as to laugh. If then the gospel is to be the power of God unto the salvation of these people, by the *deaths* rather than the *lives* of your missionaries, may their *lives* be such as that their *deaths* shall *preach*!

Mr. Garrett entered the service of the Board in the autumn of 1819, with high testimonials from his minister and others in Utica, N. Y., where he had spent the six preceding years, as to his qualifications for the station of a missionary printer; and his subsequent life justified the confidence reposed in him. His original destination was to the mission in Ceylon. On being forbidden to remain as a missionary on that island, by the lieutenant governor, Sir Edward Barnes, he repaired, with the press under his care, to the Coromandel coast, and from thence proceeded to Bombay, where his assistance had become very necessary. This was in May 1821.

The loss which the mission sustains by his death is, for the present, irreparable. It is, however, very desirable that a successor be provided immediately. The post is one of importance, and it is hoped that the Committee will not be subjected to long delay in finding the suitable man to occupy it.

VARIOUS NOTICES.

It has not been heretofore stated, that Messrs. Ramsey, Read, and Hervey arrived at Bombay on the 7th of March, 1831.

Mr. Ramsey and Mr. Hervey reside for the present at Bombay. Mr. Reed is stationed at Mahim, a place about six miles from Bombay, where Mr. Graves formerly resided. His prospects there are encouraging.

We have, he says, two schools in Mahim, of which I am able to take the superintendence. Scarcely a day passes, in which I do not have applications of some sort to establish schools. Teachers, scholars, and

parents plead for the means of educating the rising generation. The higher castes are very desirous of having their sons taught English. I have had numerous applications of this description. At length I have under my tuition four young brahmins. They are already able to read in the English Testament, and begin to repeat the catechism. They are of considerable service to me in studying the Mahratta. It has also opened the way for the distribution of our books among several of the principal brahmin families in this place. The lads are from ten to fourteen years of age, and I trust my labors with them will not be in vain.

Five persons have been admitted to the mission church since Oct. 1, 1830. The first was an aged European, who had lived in India forty years; the second was a Malay woman, of the Mohammedan faith; the third was a convert from the Romish church; the fourth and fifth were Hindoos, named Dajeeba and Moroba. It is stated in the Oriental Christian Spectator, that after the admission of the last, which was in March, "the sacrament of the Lord's supper was administered in the American mission chapel to nineteen communicants, among whom were the descendants of Shem, Ham and Japheth—from the four quarters of the globe. The services were conducted in the Mahratta language. The novelty of the scene drew out a large number of natives, to whom the nature and design of the ordinances were clearly explained, and who listened to the instructions, and watched the movements, with much apparent concern."

It is pleasing to add, that Mr. Charles Theodore Huntridge, an inhabitant of Bombay lately deceased, has left a legacy to the American mission, for the support of public worship at the mission chapel, amounting to 7,000 Rupees, or upwards of 3,000 dollars.

CHINA.

EXTRACTS FROM MR. BRIDGMAN'S COMMUNICATIONS.

THE Chinese teacher mentioned in the following paragraph is the same with *Leangafa*, whose interesting letter to Mr. Everts was inserted in the volume for 1830, p. 319. Mr. Bridgman's letter is dated Nov. 13, 1830.

Afat has returned from his tour, which, though it was not what was anticipated, is on the whole quite satisfactory. He went in a southwest direction; and with his fellow traveller, who seems to be a firm believer and a true disciple, threw himself into the train of one of the examiners of the public schools. In this way they passed on, from one district to another, without having their trunks examined, and had free access to the young literati, among whom they distributed their Christian books. Of one

little book of about 100 pages, containing Paley's argument on the divine existence, in 40 pages, and followed up in the remaining pages by the doctrines of the New Testament, they distributed more than 700 copies: also several hundreds of another little tract written by Afat. They had frequent opportunities of giving oral instruction. Afat and his companion have now, for a little while, taken up their abode within the walls of Canton; in the house of a man that was determined to be a priest, but, after trying the business a while, left it with dislike. Whether he will have any greater regard for the service of the Most High God, remains to be seen. Afat will doubtless bring some strange doctrines to his ears. I have two tracts of Afat's now before me in manuscript; one on *Slander*, the other on *Redemption*. He writes, prints, and circulates the books, all with his own hand. He has been considerably with me during the present week, and I have selected scripture proof texts for the ground work of a couple of new tracts. This course Dr. Morrison recommends for our mutual advantage. The only expense of books executed by Afat, is for blocks and paper, and when the blocks are once cut, the paper is the only item of expense. I have just put into his hand two dollars, for which, in ten days, he will return me 100 copies of a tract of eighteen pages, on the immortality of the soul. I will say more on this subject another time.*

*There is a description of this process of stereotyping in the highly interesting and valuable missionary travels of Messrs. Tyerman and Bennet, lately republished in this country.

"We were much pleased with observing the process of Chinese printing in Mr. Medhurst's office. Nothing can be more simple or more effective, in its kind. All the characters are cut in wood, of a fine, but not very hard, texture. Each block is about an inch in thickness, and the width of two pages. Being planed and smoothed on the upper surface, to receive the characters, these are, in the first place, carefully written upon paper, which is laid upon the wood with the written side downward, and then pasted over. Before the paste is dry, the paper is peeled off, when the characters are seen transferred to the face of the block. The blank spaces are then accurately cut away, by means of a sharp-pointed tool, and the written parts remain in alto-relievo, about the eighth of an inch high, like figures and letters in metal types, or pictures in what are called wood-cuts, among us. Mr. Medhurst employs two China-men in this work, to whom he pays seven rupees (about twelve shillings) for every thousand characters. Each man will execute about three thousand of these in a month, or a hundred a day, on the average. The blocks being finished are placed upon a table, at which the printer sits. The paper, squared ready to the proper size, is laid dry before him; and, on a board at his right hand, the ink, which is little else than soot and water well tempered. With a brush, made of fine vegetable fibres, he first blackens the characters; then, having nicely, with both hands, spread the paper over the same, with another flat, soft brush, he rubs the sheet down upon the face of the block. This, when taken off, exhibits the perfected impression. A clever printer will throw off several thousand such copies in a day. The paper is brought from China; it is manufactured from the bamboo, is exceedingly thin, and never printed on both sides."—*Vol. iii.* pp. 41, 42.

I ought not to omit to mention that we have just received here "An English and Japanese, and Japanese and English Vocabulary, compiled from native works by W. M. Medhurst, Batavia; printed by Lithography, 1830." Considering the circumstances, the book must be a rare production, and though it bears the modest title of Vocabulary, the second part, i. e. the Japanese and English, "contains nearly seven thousand words, and might have been increased to double that number, had many terms of Chinese origin been introduced, or others about which some doubt existed." The Japanese language is alphabetic, "and contains forty-eight letters, and is written in two different ways, something analogous to the printed and written form of our own characters." The book makes 350 closely printed pages.*

In a letter dated June 13, 1831, Mr. Bridgman states the substance of a communication he had received from Mr. Gutzlaff, the active Dutch missionary in Siam. Exercising his skill as a physician while he performed his duties as a minister of the gospel, Mr. G. had free access to all classes of the people. He had come to the determination to take his life in his hand, and enter China, and in July had actually embarked for that country.

Mr. Abeel, in pursuance of instructions forwarded to him by the Prudential Committee, embarked at Singapore for Siam, in an Arabian ship, about the 20th of June, and arrived at Bangkok, the principal place of Siamese commerce, in July. Mr. Abeel was accompanied by Mr. Tomlin, an English missionary, and they carried with them large quantities of books for distribution. The visit of Mr. Abeel to Siam is preparatory to the establishment of a mission in that kingdom by the Board, which has been, for some time, in contemplation.

Sandwich Islands.

EXTRACTS FROM THE JOURNAL OF MR. GOODRICH AT WAIKAE, ON HAWAII.

Friendly Attentions and Assistance received from the Rulers.

Dec. 22, 1828. We had the pleasure of witnessing the arrival of Kekaunohu and her husband Kealiahonui. They have taken a bold and decided stand on the side of virtue and religion. Their principal reason for coming here at this time, is to cheer our hearts and strengthen our hands in propagating the gospel of peace among their people. A few days after their arrival, they sent out word for all the people of Hilo to come together and hear what they had to say. On the day appointed, 4,000 or 5,000 assembled together to receive their

instructions. The meeting was opened with prayer. Kealiahonui then made a spirited address to them, contrasting the superiority of their state under the Christian religion over their former ignorant and degraded situation; by adverting to the time when there was so wide a difference between chiefs and people, when it was death for them to wear the same kind of clothes with the chiefs, while now they were more nearly equal. He also enjoined upon them to give heed to the instructions of the missionaries, since the missionaries were seeking their good, &c. Kekaunohu then followed, also comparing the present happiness of the common people with that when they were obliged to fear and dread the chiefs; when it was death if even the shadow of any one happened by chance to be cast upon the chiefs, it being a crime so great that nothing but death would atone for it: but now those who turned from their evil ways, and persevered in doing that which was lawful and right, those, she said, should be considered as their brethren, and hold an intimate relation with them: and with many other words she exhorted them to persevere in well doing.

Feb. 7, 1829. About two o'clock P. M. commenced one of the most severe thunder storms that I have witnessed at this place. It seemed almost as if the elements would dissolve. It continued for about two hours with the most vivid flashes of lightning and tremendous peals of thunder. In the very midst of the storm, Kealiahonui and his wife and some other chiefs came running to our aid, fearing that our house would blow over. They said they thought nothing of their own houses; their thoughts were only for our safety. Many houses and bread-fruit trees were blown down. One house was struck by lightning and entirely consumed, but no harm happened to any one. After the shower was over, the Missionary Packet was seen standing into the bay, and about eight o'clock we had the pleasure of welcoming the brethren Chamberlain and Clark to our fire, which we found very acceptable; thermometer at 58 in the evening. Thunder storms are not very frequent here. The greater part generally happen in the months of February, March, and April; occasionally also at other seasons of the year.

15. Sabbath. The king having arrived during the past week, desired me to request the people to be seated after the regular services were over, in order that he might speak his mind to them; which being done, he made a short and appropriate address to his subjects. He enjoined upon them to give heed and observe the laws that were established, prohibiting murder, theft, and adultery, and particularly to regard the instructions of the missionaries, as they taught only what was for the good of the people.

April 10. A seriousness has evidently commenced here. Numbers are inquiring

* See Missionary Herald for 1829, p. 193.

with a good degree of earnestness—we hope in answer to the prayers of the church, a feeble band, and few in number; they having set apart a day, for several successive weeks past, for humiliation, fasting, and prayer. While we are speaking, the Most High seems abundantly ready to grant our requests.

May 3. Sabbath. Gov. Adams coming into the harbor this day, and seeing the people collecting for public worship, he put up his helm and run down this side of the bay. A canoe was sent for him to come on shore, after which the schooner repaired to the opposite side of the bay to anchor. The governor went directly to the meeting-house, where we were assembled for our morning service. His repairing to church was rather surprising to the people, as the usual manner for a chief is, in the first place, to repair to the principal man of the place, and partake of a sumptuous feast. The day following being the monthly concert, the governor was invited to take a part on the occasion, which he readily consented to do, and made an appropriate address, urging the people to give heed to the messages of mercy, that were proclaimed to them through the forbearance of God. He afterwards made an appropriate prayer. It may not be amiss here to say, that the main object of the governor's visit is to superintend the building of a new church, for which he freely volunteered his services. He also brought his own men to perform the work. The length is to be 147 feet, the breadth 68, and the height 52 feet.

8. Happy were we again to hail the arrival of the Packet, especially as it brought to our aid Mr. and Mrs. Clark, who came to unite with us in laboring for the good of these poor heathen, while there are so many pressing into the kingdom. The natives are coming every day, and almost every hour in the day, with anxious inquiries respecting their souls. They come in such numbers, that we deemed it best to set apart one day in each week to attend to their inquiries. Monday afternoon and evening is wholly occupied in giving them instruction on the all-important subject of their salvation. The meeting is conducted something in the manner of meetings of inquiry at home.

High Priestess of Pele—Schools.

July 13. I have lately received information that the chief priestess of Pele [the goddess of volcanos] has left her residence in Hamakua to take up her abode here where she can enjoy the preaching of the gospel, being fully convinced of her folly in officiating as high priestess to that which was the most terrible of all their gods. When I have questioned her respecting her belief in their former terrible deity, her feelings seem to revolt at the idea of saying any thing respecting her former belief in that which

she now knows to be no god. She says she once thought it to be a reality. The people used to think that her power was irresistible, and trembled at her presence. They used to pray to her, and also to Pele to take care of her, that thereby she might be propitious to them. They were required to prostrate themselves when she passed, upon pain of death. But now, she takes her place at the footstool of sovereign mercy, anxiously inquiring, with hundreds of others, the way of life.

An examination of the schools belonging to the districts of Hilo and Puna, of four days' continuance, was completed on the 25th of September. Upwards of 6,000 people attended meeting on the Sabbath preceding. A list of the schools which were examined, is subjoined.

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Hilo,	1532	1672	3194
Puna,	827	827	1654
Olaa,	64	52	116
	2413	2551	4964

There are 85 schools and the same number of teachers. About 300 write quite a legible hand on slates. The whole number spell readily, and read and recite lessons. The church was constantly crowded to overflowing during the whole examination; which is a season highly enjoyed by all, similar to holidays in America. My time is wholly occupied upwards of a week. While not engaged in examination, they are constantly crowding our house, asking questions—Is it lawful to do this? Is it expedient to do that? and a great number appear anxious to find the way of life.

Extraordinary Attention to Religion.

April, 1830. About a year has now elapsed since the attention to religion commenced here; and the spirit of inquiry has extended more than sixty miles. Very many natives have left their lands, and come and asked permission to settle where they can enjoy religious instruction. Four head-men, residing from six to eighteen miles distant, have come and settled down near us in order to partake in the worship of the Sabbath and enjoy other sanctuary privileges. Many say that they have obtained joyful hearts, so much so that they cannot sleep at night. One and another come to us with the inquiry, Is it right to weep and shed tears? Sometimes, say they, our tears run down our cheeks while thinking of God's goodness; sometimes at home, at other times by the way, and when in the house of prayer, and also in private devotions. They inquire, What can be the meaning of the tears running so freely? Can it be right to weep so much? They freely own, that Paul's description of the vices of the heathen, in the first chapter of Romans, is a correct delineation of their

character, and say, How could he have known it so well? Our house has been thronged from morning till night, and from night till morning. We have frequently been called up at midnight to converse with those who are anxious, and then again at daylight; so that we have little or no time of our own.

Our labors are numerous and much varied. We have public worship twice on the Sabbath. Mrs. G. has a large Sabbath school between meetings, and also a bible class in the afternoon, and she also meets a praying circle of females in the evening, and a school likewise in the week of about 30 scholars. The above, and the continued calls of the natives, occupy most of our time. Monday from two o'clock P. M. till nine in the evening, our house is thronged with natives who attend our meeting for religious inquiry. Wednesday afternoon we have a public lecture.

Cherokees.

EXTRACTS FROM A LETTER OF MR. ELSWORTH, DATED AT BRAINERD.

Sickness at the Station.

On the 26th of October, Mr. Elsworth gave the following painful account of the dealings of the Lord with that station.

For the last five weeks our Heavenly Father has laid his hand heavenly upon us. He has visited us with such sickness as we have not had for nine years past. We have had eight cases of the bilious and four of the intermittent fever; generally two have been sick at the same time, and have been confined from six to eight days. Here was mercy mingled with the affliction, for had all been sick at the same time, some must have suffered. Only one case has been very severe and fatal; that of Mr. Vaill's daughter. She was sick only five days. By her death we have lost a very affectionate helper in our family, and the afflicted parents a beloved and affectionate child. She was dear to us all, and had her life been spared we believe she would have been a very useful member of our society, and an ornament in the church. Although laboring as a private individual in her father's family, still, she seemed to possess the feelings of a missionary. She took a lively interest in the concerns of the family and of the mission. Long shall we remember her laborious and faithful services, particularly for the last two years. As a daughter she was remarkably affectionate and dutiful. She united with the church in June 1828.

But the Lord has been gracious to us so that all the family enjoy comfortable health, for which we would be thankful.

On the next day Mr. Elsworth records another bereavement which these parents were made to experience.

Mr. and Mrs. Vaill have again been called to mourn. Their only son, who was sick at Candy's Creek, died on the 23d instant, having been sick three weeks. He was brought to acknowledge the justice of God and to beg for mercy.

The daughter, Mary Ann Vaill, died Sept. 16th, at the age of 17. The son, Noah, was 22 years old, and died on the 23d of October. In April last the youngest son of these parents was accidentally drowned.

EXTRACTS FROM A LETTER OF MR. THOMPSON.

Seizure of the Mission Premises at Hightower.

SINCE Mr. Thompson was driven from Hightower by the Georgia guard his family have resided principally at Brainerd, while he has spent his time, as far as his circumstances would permit, in visiting Cherokee families and preaching in their villages, in different parts of the nation. On these tours for preaching he has frequently visited Hightower, the scene of his former labors.

It was stated at p. 253 of the last volume, in a letter of Miss Fuller, that the commander of the guard had threatened to seize the buildings at that station and convert them into barracks for the soldiers. This was actually done very shortly after. Since that time the buildings have been in possession of the guard, who refuse to give them up. On this subject, under date of September 29th, Mr. Thompson writes—

I have just returned from Hightower. It appears that the guard came to the mission-house about three or four weeks ago, while the Cherokee man whose family occupied it was absent. The woman fled, and they took possession of the house. In the place where I left sweet potatoes, I found turnips sown. My fowls, too, if I am not misinformed, have fallen before the arms of the guard, and my swine are threatened to share the same fate. When Miss Fuller was removed, the furniture was left in two rooms an upper and a lower one. The lower room was fastened and no one could get into the upper one unless he passed through the former. But bolts and nails form not a sufficient security against the officers of the guard. The doors were opened and the furniture removed from the lower to the upper room. To this room when I arrived, any one who pleased had access, for the door was not fastened. Some little injury had been done to the furniture by removing it, yet I discovered no design

to injure any thing in the house. In the presence of two witnesses I took an inventory of all the property left at the station, so that if any thing is injured it will be known, and may be recovered by law. The guard treated me with politeness while I was with them; but notwithstanding this, I could not leave them till I had told them freely what I thought of their proceedings. Sergeant Brooks had the command, and I therefore addressed myself to him (the witnesses being present) substantially as follows.

What orders have been given by Col. Sanford in regard to this station?

Answer. He designs to have a part of the guard stationed here for the present.

I then said, that I wished them to understand that he had no right so to do; that I claimed the right to dispose of the house and property there, as I might see fit. Although it was not my own property, yet it had been committed to my keeping by the society under whose direction I labored, and I therefore was determined to protect and defend it as if it were my own. I said further, that I did not give my consent for them to remain there a moment, and that I required them to leave the station without delay. I told him I designed to adopt pacific measures, to have recourse to civil authority; that I did not intend to excite the Indians as had been reported. Sergeant Brooks replied, that he should not go at my order.

I could not feel that I had discharged my duty till I had thus asserted my right to the mission premises, and required the guard to leave them.

In another part of his letter Mr. Thompson states that the corn belonging to the station had been destroyed by the guard, and considerable damage done to fruit-trees.

It is scarcely possible to add any thing, by way of remark, to this statement of facts. It is so obvious a violation of law and equity, and an outrage committed by a military force on private rights, in time of peace, that it must be seen by every candid mind in its true character. The buildings at the station were erected and the small fields were inclosed and cultivated entirely at the expense of the Board. The station was established with the full consent of the Secretary of War and the Cherokees. The buildings and improvements on the land were the private property of the Board, and were under the immediate control of their missionary. Even if the Cherokee nation were a part of the state of Georgia, the constitution of the United States protects private dwellings from such violation, when it declares that "no soldier shall, in time of peace, be quartered in any house without the consent of the owner."

LETTER OF MR. CHAMBERLIN, DATED DECEMBER 1ST, 1831.

Visit of Mrs. Worcester and Mrs. Butler to their Husbands in the Penitentiary.

It was mentioned at p. 20, that Mrs. Worcester and Mrs. Butler had been at the penitentiary of Georgia on a visit to their husbands. Mr. Chamberlin gives the particulars relative to their journey and visit.

I set out from Willstown on the 31st of October. On account of Mrs. Chamberlin's health it was thought best that she should accompany me. On our way to Haweis we stopped one night at the council ground at Chatoga. The chiefs and people treated us with respect, and sent much love and many good wishes to the prisoners. I preached in the evening to a large congregation on the council ground. On the 3d of November we set out from Haweis, taking with us Mrs. Butler and a daughter of Dr. Butler by his former wife. We arrived at New Echota the same day. On our way we were overtaken by a company of Cherokees from the Valley Towns. They had been to the council, and were now on their way home. One of them rode along with us for some distance after his company had taken another road. He made many inquiries about the prisoners, and seemed anxious to know how he could serve them. He said he would go home and take up a collection to enable them to purchase blankets and other necessities. He then bid us farewell, after sending much love to his friends in prison, and galloped off through the woods to overtake his company. After driving some distance we were surprised to see the whole company in the road before us. They told us they wanted to do what they could now. They regretted that they could do but little; that their annuity had not been received, and they were obliged to return from council without their wages; but they thought they could spare a little, and still have money enough left to carry them home. They therefore gave us two dollars and twelve and a half cents, and wished us to carry it to the prisoners. We told them those brethren would be very much pleased to hear of the spirit they manifested, and be thankful for their donation. They replied, "They are under no obligation to us. We ought to do it. They are suffering for us, and this is all that we can do for them. We will go home and exert ourselves to get more."

Other facts which will be mentioned at the close of this letter will further show the sympathy which the Cherokees feel in sufferings of the imprisoned missionaries, and their readiness to minister to their comfort.

On the 4th Mrs. Worcester joined us, and we set out towards Georgia. We rode but fourteen miles the first day. The next day we rode to Philips', near the mission station at Hightower. After crossing the river Major Dawson found out who we were, and where we were going, and invited us to go back and put up at his house. But we chose to go on to Mr. Philips'. I told him that I should probably preach there the next day, it being the Sabbath. He urged me to preach at the station [Hightower]; and said he would send out and notify the people, and also send word to major Brooks to have the meeting-house in order. I consented, and on the Sabbath we all went over to the station. My congregation consisted of the Georgia guard, an enrolling agent, a number of intruders, my own company, and a few Cherokees. When we arrived at the station, we found it indeed fallen into the hands of the enemy. When, instead of a group of interesting children and warm-hearted Cherokees, we found ourselves surrounded by the relentless persecutors of our brethren, we felt like hanging our harps upon the willows, and sitting down to weep. But on reflection we scorned to weep, lest we should cause these uncircumcised Philistines to rejoice. Remembering, however, that they had immortal souls I went in and preached to them on the nature and necessity of the new birth. We then returned to our lodgings, where we were treated with much kindness and respect by Mr. Philips and his family. On the 8th, we crossed the Chatahoochy into Georgia. Night overtook us five miles from Lawrenceville and we were obliged to put up. We soon found that our Heavenly Father had directed us to a pious family. We had much interesting conversation with them. And the black man told me before we left that they were "all mighty glad we stopped with them."

We arrived at the walls of the penitentiary at two o'clock on the 12th. We drove up to major Cook's [the keeper,] made ourselves known, and requested permission to see the prisoners. He immediately walked with us to the great gate, where we entered and took our seats on some loose lumber inside of the wall. Mr. Worcester and Dr. Butler were soon called from their work, and came dressed in their coarse prison garments and sat down with us. They looked healthy and quite cheerful. We conversed freely. The keeper was indeed present. After conversing awhile I left Mrs. Worcester and Mrs. Butler with the prisoners, and went out to seek lodgings. I then returned to the prison, where we stayed and conversed till near sunset, when we bid the prisoners good night, and retired to our boarding-house, and they to their work.

The next day, being the Sabbath, I went to Major Cook, the head keeper, and requested for Mrs. W. and Mrs. B. the privilege of spending the day in the penitentiary.

He said I could go in myself, the women could not be admitted, as the under-keepers were kept much confined during the week, and therefore, wanted the Sabbath to themselves. The convicts are all locked up in an inner prison every night and during each Sabbath. We therefore concluded it would be best for Mrs. W. and Mrs. B. to attend meeting in town, and it was necessary for me to go with them. I, however, went into the penitentiary and carried some books and tracts to the prisoners. When I got there Mr. Worcester had commenced worship. I looked through the iron grates and had a full view of the preacher and his congregation. The room in which they were confined I should think was about 18 by 20 feet. Mr. Worcester stood at one side of the room with a small table before him and a chair in which he had been sitting. Dr. Butler was sitting on the floor beside him. The rest of the congregation were some sitting on their blankets where they had slept through the night, others standing, and others sitting with Dr. B. by the side of the wall. All were clothed in their prison garments, and some had the addition of a large iron ring round their ankle and handcuffs upon their wrists. There was about 30 in this apartment. Mr. W. would preach to those in another apartment in the afternoon. The meeting bell rung, and I reluctantly left my position at the iron grate.

The two following days we went into the penitentiary and spent several hours at each time. We carried in blankets, books, and some articles of provision, all of which our imprisoned brethren were allowed to receive. Mrs. Worcester and Mrs. Butler took their husbands by the arm, and were led by them through the different workshops, and were shown the different occupations and curiosities of the place.

On Monday and Tuesday we had interviews with Dr. Church. He seemed less confident after hearing the views of the American Board. Mr. St. Clear, a Methodist clergyman also called on us. He has frequently visited the prisoners and urged them to take the oath. He says he thinks they are acting conscientiously but if he can only get them to view things as he does their conscience will lead them to take another course.

The keepers were very friendly, and I believe treat our imprisoned brethren as kindly as they can. Tuesday about two o'clock we bid the prisoners farewell, and set out on our journey back. On our way home we met with several friends. We spent the Sabbath at Lawrenceville where I preached twice. The last time in the court house where our brethren were tried and condemned. The congregation was uncommonly large for that place. We were very much gratified with the appearance of the people there. Wednesday 22d we arrived at New Echota. Thursday at

Haweis. On reviewing the dealings of our Heavenly Father towards us on our journey, we find ourselves under renewed obligations of gratitude. The weather was in the highest degree favorable. We every where found kind treatment, and the health of Mrs. Worcester and Mrs. Chamberlin is evidently improved.

EXTRACTS FROM VARIOUS COMMUNICATIONS.

Interest felt in behalf of the Imprisoned Missionaries.

RESPECTING the company of Cherokees mentioned in the letter of Mr. Chamberlin, on a preceding page, it should be remarked that they were from the Valley Towns, the most uninstructed and uncivilized part of the nation. They had probably never seen Mr. Worcester or Dr. Butler, and knew little more concerning them, than that they were teachers who had during a series of years been laboring gratuitously for the good of Cherokees.

A similar feeling of interest in the case of their teachers, who are suffering imprisonment for their attachment to them, and a readiness to afford assistance as far as they are able, prevail extensively among the Cherokees. Mrs. Butler, in a letter dated October 27th mentions a number of instances.

Mr. Ross, the principal chief of the nation, in a letter sent her soon after Dr. Butler's arrest, says, "Any service within the range of my power to render you will afford me pleasure at all times to perform. I therefore must entreat you not to feel any delicacy or hesitancy in commanding it on any occasion." One or two other gentlemen sent a similar message to Mrs. Butler.

Indians who have visited her have manifested the same feelings.

One said, after Mr. Butler's cruel treatment, in his last arrest, "If I could do any thing for him I would; I would go and walk for him, if it would do him any good. After I heard he was taken I could not sleep, I could do nothing but pray for him all night." When my husband related to me his treatment, the imminent danger his life was in, and the support and comfort he received from his Heavenly Father in the midst of his afflictions, it was truly pleasant to call to mind, that, at the same hour of midnight, a Christian Cherokee brother in the church, was engaged in prayer for him. In my last letter to him, at the request of a number of Cherokees, I inserted letters from them. I will copy one as a specimen.

"Doctor Butler, my brother, I have come to your house to have a letter written from me to you. I think a great deal about you, and wish I could do something to comfort

you; but I can do nothing for you but pray. I pray for you, and I pray for the people that put you in prison; I do not hate them because they treated you so; I think it may be that the Savior will give them new hearts.

My dear brother, when I think of your suffering, I think you will remember that Christians have to suffer a great deal in this world, before they go to heaven. And I think you will remember too, how much the Savior suffered when he was upon earth. I remember your instructions and thank you for them all. I will try to keep up the meetings the same as if you were here.

You know how my health was when you left. I am now better. My arm is much better. Almost all your neighbors have been sick, but I come to your house and find your family and the Cherokee children in your family all well. I wish to have this read to Mr. Worcester, and tell him, I feel that he is my brother too, and that I hope you will both put your trust in the Savior. This is all I can say to you now.

Your brother who loves you,

SAMUEL J. MILLS.

The writer of the foregoing letter is a full Cherokee, and was among the first fruits of missionary labor at Brainerd. He has for a number of years been an exemplary elder of the church at Haweis, and highly useful in conducting meetings among his own people and in his own language.

While attending the council which was held last fall at Chatooga, within the chartered limits of Alabama, instead of New Echota, in order to avoid any conflict with the Georgia guard, Mr. Boudinot, the editor of the Cherokee Phoenix wrote as follows to Mrs. Worcester, under date of November 1st.

"I inclose \$15 which a few individuals have contributed for your benefit. Perhaps you will now* have enough to bear your expenses to Milledgeville and back, and purchase for Mr. Worcester a couple of blankets. I could collect as much more, if it were necessary. I shall not probably see you before you start. I wish you a pleasant journey and a pleasant interview with your beloved husband; give my best and kindest regards to him. Tell him that the Cherokees sympathise with him. He lives and he will live in their affections and remembrance. Permit me to assure you, also, that you share in their affection and remembrance."

The sums mentioned above and in the note were made up by contributions from the following persons, all except two of whom are Chero-

* Mrs. Worcester had previously received \$23 from the same source.—Ed.

kees.—Lewis Ross §5, Joseph Vann 5, James Daniel 5, Capt. David M'Nair 5, John Ridge 5, Richard Fields 5, John Martyn 4, George M. Lavender 2, Elias Boudinot 1, John G. Ross 1; making in all §38.

Not only do the Cherokees manifest an interest in behalf of the missionaries who have been forced from them and thrust into prison, but intelligent and candid men in all parts of the country feel for them, and express similar views respecting the outrage on their religious and civil rights which they have been made to endure. The Synod of North Carolina, at its session in October last, adopted the following preamble and resolutions.

The Synod of North Carolina in the exercise of a right which they possess in common with their fellow citizens, of freely and fearlessly expressing their views in relation to public measures and events which affect the honor, the dignity, and Christian character of their beloved country, feel it to be a duty which they owe to themselves and to that part of the community which they represent, to notice with expressions of deep regret and unqualified remonstrance, the treatment to which certain Christian missionaries of different religious denominations have, under form of legal process, recently been subjected in the state of Georgia.

Having examined the subject as presented to them through the medium of the press, and presuming that the details which have been given to the public are substantially correct, they are constrained to say that in the case alluded to there has been a spectacle exhibited more shameful and shocking than any within their recollection, which has hitherto disgraced the annals of our free institutions.

To the honorable and high-minded authorities of their sister state, they would say, respectfully in the words of the eloquent Deseze, one of the learned counsel who defended Lewis the Sixteenth on his last trial—

"Recollect, that history will judge your judgment."

And when the political agitations of the day shall have subsided, and when reason and humanity shall have resumed their ascendancy over the baser passions of the human mind, the Synod cannot but believe that the transactions of the summer of 1831 will be remembered *only* to be associated with the fell deeds of dark ages, when tyranny and oppression were deemed no crimes, and when the principles of toleration and the rights of conscience were but imperfectly understood and scarcely recognized: Therefore,

Resolved, 1. That the unrestrained insults, wanton indignities, and brutal cruelties to which some of the missionaries were subjected after their arrest, by individuals

of the Georgia escort, savor more of the lawless barbarities of an Algerine banditti, than of the customary decencies and civilities of an American guard.

2. That the severity of the sentence which, according to the laws of the state, has consigned to imprisonment and hard labor for the term of four years, some of the missionaries in question, can find no apology either in the moral turpitude of their general character, or in the heinousness of the offences which they have committed, but must be ascribed to the violence of party politics and embittered feelings displaying themselves in the arbitrary enactments of a high-handed domination.

3. That the following assertion found in a letter bearing the signature of the Executive of the state: namely,

"The missionaries of the different religious societies stationed among the Indians, had found their situation *too lucrative* to give them up willingly"—contains an insinuation altogether gratuitous, and unworthy the high station whence it proceeds: and until the contrary is made to appear, must be regarded as ungenerous and unfounded.

4. That the Synod recommend to their churches and to Christians generally to unite (especially at the monthly concert) in fervent prayer to God that he would direct and sustain by his almighty power and grace the missionaries of the cross of Christ in the state of Georgia, who have been traduced and persecuted for righteousness sake—That He would pardon the guilt of all concerned in the transactions alluded to, and that He would not lay their sins to the charge of our beloved country.

A similar course has been pursued by the Union Presbytery of East Tennessee. A copy of their preamble and resolution is here given.

Whereas the Rev. Samuel A. Worcester, a member of this Presbytery, and a missionary in that part of the Cherokee nation included within the chartered limits of Georgia, has been arrested and sentenced to four years hard labor in the penitentiary, for remaining within the aforesaid chartered limits, without taking the oath of allegiance to the state of Georgia, Therefore,

Resolved, That we as a presbytery sympathise with our brother and his family in all their afflictions, and will unite our ardent prayers that God's grace may sustain and comfort them under all their trials; that they may exhibit the spirit of the gospel; and that our dear brother may soon be liberated, and again permitted to labor in the vineyard of Christ.

Ordered that the stated clerk be directed to forward a copy of this preamble and resolution to Mrs. Worcester and family.

Knoxville, Oct. 5. 1831.

Mr. Hoyt, the gentleman who forwarded the resolution, adds—

The foregoing preamble and resolution are in unison with the feelings of thousands, in this as well as in other parts of the country. Could the voice of the majority, even in Tennessee, be heard, I verily believe that the Cherokees and their missionaries would soon receive that protection which they ask. I am more than ever encouraged in the belief that there is a redeeming spirit in this Christian republic.

Indians in New York.

EXTRACTS FROM A LETTER OF MR. ELLIOT,
DATED AT TUSCARORA, DEC. 14, 1831.

Revival of Religion and its Effects.

THE progress of the religious attention which prevailed during the past year among the Tuscaroras was noticed repeatedly in the last volume. In the letter which follows, Mr. Elliot has given some further particulars respecting it and its results.

The revival commenced with power on Feb. 15th. The church then consisted of fifteen members, who, with a few exceptions, slumbered and slept. But the Lord did rend the heavens and came down, the mountains did flow down at his presence. The church now numbers 56 members, in good standing, 41 having been added since the 15th of May last; 38 of whom were members of the temperance society. Our church is now a temperance society in the strict sense of the term. Since the commencement of the revival there have been fourteen marriages. All efforts to effect an acknowledgment of plighted faith in matrimonial engagements were useless, previous to the awakening. The reformation has had a powerful tendency to bring order out of confusion in this particular. Within the last six months 21 children have been baptised, and it is believed the parents of these children feel their obligations in relation to their offspring to a degree hitherto unknown. They can now find time to meet and pray for their conversion to God.

This work of grace has greatly checked and retarded the progress of intemperance out of the church as well as in it. There are now in this village but three or four habitual drunkards. We have by divine assistance given this hydra serpent, Intemperance, a serious blow. But he yet lives, and has recently troubled the church. None of the 41 who have joined by recent profession have been poisoned by this monster; but two who had been suspended and cut off for years fell into this beastly sin a few weeks after they were restored. We

hope that all the rising generation will be saved from the iron grasp of intemperance. Thirty-one have joined the temperance society within a few months past.

The revival has had an important bearing upon the industry of the people. The fact that they have erected and finished a school-house at their own expense is proof of this statement. A year since no man could have persuaded them to do this.

Again, this work of God has effected much in relation to the Sabbath. Formerly great ignorance and stupidity prevailed in reference to the sanctity of the Lord's day. Some members of the church could converse upon worldly subjects, and haul in hay and grain, if there were an appearance of rain. This they have acknowledged to me and said that they had been encouraged in this work of supposed necessity. All persons in this village now rest from labor on the Sabbath; no trifling conversation is allowed by members of the church, and no visiting. The young men used to meet on Saturday to play ball; but this diversion has been entirely abandoned for more than eight months past. The same season is now consecrated to prayer, as a preparation for the duties of the Sabbath.

These are the legitimate effects of the gospel upon the minds of an unenlightened and wicked people. It is the power of God to salvation. The change in the character and habits of these Tuscaroras is just what might be expected. If it should be enduring, they may be said to be new creatures. If it should not be enduring, still the change from intemperance to sobriety, from a disregard of the Sabbath to its religious observance, from unfaithfulness to the marriage covenant to strict fidelity, from idleness to industry, is all gain while it lasts. It is seen to extend, also, not merely to those who are hopefully converted; but the public sentiment is improved, and a restraining influence is exerted on the whole population.

The school-house built by the Indians is 24 feet by 20, well made, comfortable and convenient. It was erected without the use of ardent spirits, and entirely at their expense, except the value of ten or eleven dollars furnished by the mission.

EXTRACTS FROM A LETTER OF MR. WRIGHT,
DATED AT SENECA, NOV. 22, 1831.

Mr. Wright arrived at the station and commenced his missionary labors on the 9th of November. Special attention has prevailed among the church and people at this station during the past year. After being among the Indians about a fortnight and taking a survey of the field, he writes—

The Christian Indians manifested quite as much joy at the arrival of their missionary as any one could have expected; but the state of religious feeling has evidently declined within the last two or three months. I have seen but few of the recent converts, but am told there is cause to fear in respect to some of them, though most appear quite well. We have a church meeting appointed for ascertaining the expediency of receiving some of them into the church.

The congregation was quite small on the first Sabbath after my arrival, but was much larger last Sabbath. In the afternoon, just before sermon, George Turkey and Lydia Moore were united in marriage, and as this was the first marriage ever solemnised in the meeting-house, or, I believe, in any public manner, it was thought best to improve the opportunity for teaching the people the nature and design of the institution, and the duties resulting from the conjugal relation. This seemed the more necessary as the Indians are said to be very frequently guilty of conjugal infidelity, and there is, perhaps, reason to fear that this charge does not rest exclusively against the pagan party. The people here say that the Indians not unfrequently make the marriage contract for two or three years only, and when the time has elapsed, separate and marry others. But Lydia Moore, one of the persons mentioned above, has rejected several suitors because she said when she was married she "meant to stick to it," and she was sure she should not wish to, if she married those persons. She has now a very promising young man for a husband; but the sisters here mourn about it, for he will take her to Cattaraugus, and thus they will lose her as an interpreter in their female meetings. The wife of Twenty Canoes came here last Saturday to know if it would be right for her to leave her husband. Her plea was, that he had been drunk, and when he married her he promised that he would not drink to excess. Accordingly I preached from Matthew xix. 6. Contrary to my expectations the meeting was quite solemn.

EXTRACTS FROM A LETTER OF MR. THAYER,
DATED AT CATTARAUGUS, OCT. 31st,
1831.

Admissions to the Church.

As there is no ordained missionary at Cattaraugus Mr. Elliot, of the Tuscarora station was invited to go there and administer the Lord's supper, and aid in receiving members to the church. After his arrival Mr. Thayer remarks—

I immediately notified the Indians of his arrival, and that there would be a meeting on Saturday preparatory to the sacrament, and an opportunity for any to offer as candidates for admission to the church. As the notice was short many were unable to

attend. Only six came forward to be examined. The meeting on the Sabbath was solemn and interesting. After the second sermon, the sacrament was administered, and the six natives, five men and one woman, were received into the church, and one brother who had been excommunicated for intemperance was restored. He has appeared well since the three days' meeting in May. In the evening Mr. Elliot preached a third sermon, after which he invited all the impenitent, who were willing to submit their hearts immediately to God, to come forward that special prayer might be offered for them. Eighteen came and knelt down while four prayers were offered in their behalf.

Two of the young men who united with the church last Sabbath, Gardiner Spring and Joseph Sandford, have been scholars. They are very intelligent, active young men. There are several others of the same class who hope they love the Savior, and will probably come forward before long. It is peculiarly interesting to see those who have attended the school come out and take a decided stand on the Lord's side.

Ojibeways.

EXTRACTS FROM A LETTER OF MR. HALL,
DATED AT LA POINTE.

A notice of the departure of Mr. Hall from Mackinaw, to proceed to his field of labor, was inserted at p. 334 of the last volume. Under date of Sept. 17th, he gives the following account of his

Journey from Mackinaw to La Pointe.

We left Mackinaw on the 5th of August, and arrived at this place on the 30th. We were very much favored on our passage with good weather, and made the journey in less time than is usual. The manner of travelling in this part of the country, as you know, is in open boats, when it is performed by water. Though we were out above three weeks, and exposed to a hot sun by day, and the cold dews by night, none of us suffered by exposure. We had nothing to shield us from the direct rays of a very hot sun, but an umbrella. And a tent was the best protection we had from the storm, and from the damps of night. Our food was such as we took along with us, and was prepared by ourselves as we found an opportunity, after we stopped at night, or at other times. Of course there could be but little variety, and often what we had was but indifferently prepared. But through the kindness of Providence we experienced no bad effects from it; not even the women took a serious cold while on the way. We had scarcely any wet weather on our passage, except a day or two while we were at the Sault Ste. Marie, at which time we were

kindly entertained by Christian friends. We passed the Sabbath there and were hospitably entertained by the Rev. Mr. Bingham, (Baptist missionary) at his house during the time we remained there. We were very cordially received by him and his family, who gave us several little articles for our comfort on the way. I preached twice for him. Dr. James, also, [of the United States army] and his family were very kind to us. He furnished us with several manuscripts which will be of use to me in acquiring the Chippewa language. I shall feel myself very much indebted to him. Mr. Warren has been very kind, and done every thing for us which we could have asked. We are indebted to Mr. Aitkin and Mr. Oakes also for favors. They assisted us in getting on here by taking a part of our goods on board their boats, and bringing them a part of the way. The Lord appears to be inclining the hearts of all the principal traders to favor missions to these Indians. There has undoubtedly been a great change in their feelings with regard to the gospel, within a few years. None of them, I believe, were disposed to travel on the Sabbath, on their return this year, or to permit their clerks to do so. We had public religious exercises in our tent every Sabbath, while on the journey, at which the principal traders and others were present. As a large part of the boatmen understood no language but the French, we had one service on the Sabbath expressly for them, at which prayers were offered and the Scriptures and tracts read in French. Sometimes thirty or forty attended these exercises. The French are mostly Catholics and some refused to attend a Protestant meeting.

The men employed by the gentlemen engaged in the fur-trade to hunt and collect the furs, manage the boats, and perform other labor, are principally Canadian French. They are very much under the influence of the Catholic priests, as are the Indians also. There is, however, no Catholic mission in the interior, nor are any regular efforts made to bring the Indians over to their faith.

Prospects of the New Mission.

With regard to our prospects for immediately benefitting the Indians, I hardly know what to say. We have not yet made an attempt to collect a school. We shall open one next week. It will probably be small at first. It will be difficult to keep children long at school among these Indians, unless they are fed, on account of their migratory habits and the difficulty of obtaining provision. Many of them reside at several different places during the year.

We have visited the Indian lodges frequently since our arrival, and the Indians are frequently at our house. They always converse pleasantly and freely with us.

We have not attempted a school so soon as we should have done, if the Indians had all been here who belong to the place. A considerable number of them have been absent at their gardens, a dozen or fifteen miles from this place. We thought best not to do any thing of the kind till we had called the Indians together in council. They came together this week to celebrate their yearly "medicine dance." After they finished their feasting we succeeded in collecting them for a "talk." I told them the object of the Board in sending us here, and explained to them the benefits they would derive from having schools and in receiving the gospel, and told them the advantages of their cultivating the land. They said that what I had told them was all true and very good. They knew the English and Americans had missionaries in different places among the Indians, and they were pleased that it was so. They were pleased that we had come here. The second chief said he had been to Penetanguishine, (which is on the Canada side of Lake Huron,) where the Methodists have a mission, and was pleased with what he saw there. He said the children might attend school, but the adults must hunt. They told us that they should not compel their children to attend school, but if any of them were disposed to attend, they should not hinder them. Every thing appears as favorable as could be expected with regard to them. We have made some attempts to collect the Indians a few times for religious instruction. The number who attended our meetings was small. We shall probably need much faith and perseverance.

I felt myself compelled to promise the Indians that the school should be continued, if they would send their children. They say, if the school is to be kept only one year, it will not do much good to send their children, as they will soon forget all they will learn in that time. Our success at present depends much on the impression we give relative to our continuance in the country. If they think we are to stay with them but a year or two, they will not be disposed to listen to us. I therefore told them that we had come to spend our lives with them, to do them good, and that the school would be continued from year to year.

I suppose we may calculate, with some degree of certainty on meeting with opposition more or less from the Catholics. How much influence they will have to retard our work, is doubtful. The French are nearly all Catholics.

This mission is designed to exert an influence upon the bands of Indians occupying the territory that lies between lake Superior and the head waters of the Mississippi. The route by lake Superior presents the best way of access to all the tribes north and west of it, from Hudson's Bay to the Rocky Mountains.

Proceedings of other Societies.

FOREIGN.

ENGLISH WESLEYAN MISSIONARY SOCIETY.

Notice of Converts in Caffraria, South Africa.

[From the Missionary Notices of the Society.]

THE following account of a love-feast on this station will prove to you, much better than a letter, that the labors of your missionaries in this land of darkness have not been in "vain in the Lord."

Jantiji Nookoa (the interpreter) said that he first felt the power of God in the colony, and was constrained by the influence of the Spirit to come to Caffreland to talk with the missionaries; in doing which, he had received much light, and he hoped to hold on to the end.

Yosif Wesley first heard the word of God in the colony, but did not begin to seek the Lord until he came to Wesleyville; and here he had obtained mercy and was now happy in the enjoyment of God's favor; and he hoped that he should never cast away his confidence.

David Busak left his garden, and all its contents, as soon as he heard that a missionary had come to Wesleyville, with the word of God; and now he thanked God, and the great people in England, for sending the missionaries; and he thanked the missionaries for coming. He could not express his gratitude for what he had heard and felt; and he wished that his voice could reach to all mankind, and tell of the great mercy of God to him a sinner.

William Kamm (a chief) first contended against the word of God, but afterwards the word overcame him; and now he had not language to describe his feelings, he was so very happy in the love of God.

George Morley was first awakened by hearing of the day of judgment at the saw-pit, and went immediately to the bush to pray, feeling for the first time that he was a sinner. He prayed often before he made known his feelings to any person; and although he had fallen several times, yet his only proper desire was to serve God; and he never was so happy as at this moment. He also adverted in an affecting speech to his late recovery from his fall.

Titus Dubulo had been stripped of his cattle by a commando, and afterwards came to the station to seek beads; and when he was in the path to Graham's Town, with brother W. Shaw's wagon, his heart was much affected by hearing the word of God: and while praying for pardon in the bush, all at once his heart was filled with peace and joy; so that he could neither eat nor drink that day. His time was spent in praising God; and he was now sometimes ready to wish that God would take him to heaven, lest he should after all fall from his steadfastness.

Peter Spokter had lived in sin until he was an old man; and now in his old days new light had shined upon him, and he wanted words to express his joy.

Mephibosheth Bata was very happy while hearing his brethren and sisters speak of the love

of God, and wished that he might have grace to hold fast what he had received.

Sigliki (a Fingu) had been burnt by the Caffres, and was considered dead for a time; he had been brought out of the fire, and from amongst wolves, and saved in the wars with the Fitcanies, and now he begins to see that there is a path which leads to God, and that God had saved him through all his dangers and trials; and although he fails every day, yet his desire is to serve God. "Is not this a brand plucked out of the fire?" (Zech. iii, 2.)

Leah Nonyama had been guilty of all sorts of wickedness, and was fond of smearing herself with red clay, (for ornament,) but God's word had turned her about, and the things which she once loved now she hates with all her heart; and God had pardoned her sins, although they were many.

Elizabeth Nomantu first laughed when she saw the people coming together to hear the word of God, and she smeared herself with red clay some time after her husband turned to God, although he often reproved her; but she paid no attention to what he said, until she felt the power of God, which constrained her to leave off fighting against her husband, and against God's people.

Alice Nonthlonya was first sent for to come to the class, but did not know what to say; she, however, trembled much; and afterwards God showed her that she was a great sinner; and now her strongest desire was to serve God.

Sarah Nokyelo first heard the word of God at Bethelsdorp, but did not receive it into her heart; but now she had obtained mercy, and felt that if she could fly, she would go home to God.

Catharine Nowala thanked God, and the missionaries, and all the people who had helped to send them the gospel; for by that means she had received light and life in her old days.

Margaret Nonibi stood first at a distance from the word, but was afterwards overcome by it; and she could not express how much she felt every day for those of her relations who had died without hearing God's word. She was happy, and hoped that she should continue so unto the end.

Maria Nomali first heard the word of God in the colony, but did not turn to God; but upon hearing Mr. W. Shaw, she was constrained to break off her sins, and now she did not know how to express her thankfulness to God, for the great care which he had taken of her; for she had once fallen from the top of a rock, but was not killed; and she had also been bitten by a snake when she was expected to die in consequence; but God had wonderfully preserved her life, and she was also happy in his love.

Lydia Midi first heard the gospel in the colony, but without effect; afterwards she had been guilty of all sorts of wickedness in Caffreland, and when she was supposed to be dying of sickness, she began to think about her soul; and now she was happy in the enjoyment of peace.

Ghlebekazi (a catechumen) was a thing forsaken by every body, and driven from all the Caffre kraals; and had been nearly burnt to death, for some supposed crime. She afterwards came to the station, but was afraid to go

into the chapel, because she heard some persons weeping, and wondered what was going to be done with them; but now she weeps over her bad heart, and sees that it is the hand of the Lord that hath saved her from the Fiteamies, and that hath brought her to this place; and she hoped that God would pardon all her sins.

The above observations were delivered in the Caffre language: there were also others who spoke in English, Dutch and Hottentot, all of whom seemed to be of "one heart, and of one soul."

LONDON MISSIONARY SOCIETY.

Summary View of the Mission in the Island of Java.

The Directors give the following view of this mission, the seat of which is at Batavia, the capital of the island, and on its northern shore.

The mission at Batavia was commenced in 1814; the immediate object being the dissemination of the knowledge of Christianity among the Malays and Chinese—more particularly the Chinese settlers in Java, whose number was at that time, calculated to be about 100,000. The Chinese New Testament, translated by Dr. (then Mr.) Morrison, furnished the means of forthwith making the proposed attempt among the Chinese, while the excellent character of governor Raffles, and the liberal spirit of his government, were a pledge that he would afford protection to the missionaries, and, to the utmost of his power, promote their benevolent efforts. We scarcely need to add, that this expectation was afterward fully realised.

The restoration, however, of Batavia to the Dutch, by the treaty of 1815, allowed Gov. Raffles but a comparatively brief opportunity of manifesting, on the spot, his favorable disposition toward the mission; but while the missionaries, on the return of the Dutch authorities, had to lament his departure, their regret was alleviated by the promise of his successor, Baron Van der Capellen, of countenance and aid to the mission, which he subsequently fulfilled. It may not be improper to add, that Sir Stamford Raffles, after his appointment as governor of Bencoolen, which subsequently took place, had many opportunities of shewing favor to the missionaries, and promoting their object; which he did with the enlightened zeal of one who felt, that, independently of the sublime hopes which it inspires and the eternal benefits which it confers, Christianity was, as to its political and civil results, the best boon that he could impart to mankind.

At an early period of the mission, many pleasing evidences were afforded of its beneficial influence. The preaching of the gospel by the missionaries was made useful to many of the Dutch residents: an auxiliary missionary society was formed at Batavia; while the Chinese New Testament, and Milne's Chinese magazine and tracts in that language, were circulated, with much benefit to the Chinese, some of whom were induced to tear down from the walls of their houses the symbols of their idolatry.

The mission has been subsequently prosecuted with various measures of success, particularly as to the preparation and practical application of means. Indeed, it is in this latter point of view in which, for some considerable time, the effectiveness of missions, in these regions, and in va-

rious other parts of the world, must be appreciated, rather than by the number of heathens who actually turn from their idols, and openly profess themselves disciples of Christ. A system of well-adapted means and instruments is brought into operation, which, with the divine blessing, is calculated to awaken a useful curiosity—to shed a portion of light into the mind—to soften antipathies—to dissolve prejudice—to produce confidence in the missionary—to open between him and the heathen a more friendly and beneficial intercourse—to secure, on the part of the heathen, a more serious attention to his addresses, and a more candid perusal of the books which he may put into their hands. All this—as bearing in its results on the great object in view—cannot but be regarded as a highly important preparatory process; while we are warranted to cherish the most unshaken confidence and expectation, that, in due time, if we faint not, we shall reap the spiritual fruits to which we look forward, and reap them abundantly.

The means which have been brought into active operation, in connection with the mission at Batavia, are, the preaching of the gospel to the Malays, Chinese, and English—the distribution of the scriptures, magazines, tracts—the institution of schools—discussions with the better-informed among the heathen—conversations with, and occasionally addresses to, the people in the bazaars, in their shops, in the streets, and by the way-side; the patients in the hospitals, and the convicts in the jails; in a dispensary, connected with the mission, where medicine for the body and instruction for the mind are both gratuitously imparted; and, lastly, English and American seamen on board vessels in the harbor.

Great reluctance has generally been manifested by the people, by the Chinese particularly, to assemble, as a congregation, in a place of worship. The missionary has, therefore, endeavored to make up for the want of opportunities to preach to large and stated assemblies, by frequently addressing small and casual auditories; while experience and observation have led to the conclusion, that the disinclination of the Chinese to attend Christian worship, arises less from a bigoted attachment to their own superstitions, than from an indifference to all religion whatever.

Beside a very extensive dispersion of the scriptures, in Chinese and Malayan, between 100,000 and 200,000 books and tracts, in various languages, the larger number printed at the mission press at Batavia, have been dispersed abroad in various regions, embracing China, the Malayan Peninsula, and many of the islands of the Indian Archipelago. The books circulated among the heathen at Batavia are ascertained to be frequently read, and to form topics of conversation and discussion among themselves when the missionaries are not present; and there is ground to hope that the moral heaven has begun to work among the heathen population there: the Malays, in particular, now manifest an eagerness to obtain books and tracts. Those only who are aware of the great repugnance of this people to hold intercourse with Europeans—their deadly prejudices, as Mohammedans, against Christians—and the determined mind with which they turn a deaf ear to religious instruction, rejecting a tract as they would avoid infection—can appreciate fully the extent and importance of this change. The change itself is attributable, in part, to the relaxed prejudices and more liberal views of the natives themselves; but the missionary who announces

the change, "would fain hope that it has been brought about by the powerful interference of the Almighty Savior in their behalf, working by his Providence and Spirit."

The Chinese schools, in which the number of scholars has fluctuated between 50 and 100, have exhibited evidence of improvement in the attainment of Christian knowledge, and of its effect in impressing their minds with the folly of idolatry. After many abortive efforts, a Malay school has been, at length, established, under the superintendence of the mission.

Latterly the desire among the people to obtain Christian instruction has much increased. The distribution of tracts among the Malays is represented as unprecedented; and the attendance, both of Malay and Chinese, on public worship, has been more encouraging than at any antecedent period since the commencement of the mission. The Malay congregation, in particular, has greatly increased: so that, including the children in the schools, and the people resident in two or three more or less distant and populous villages, the number of natives now regularly brought under Christian instruction amounts to about 500; exclusive of those who are occasionally addressed in the bazaars, in the shops, and by the way-side: among both Chinese and Malay, a few instances have occurred of decided conversion to God.

The missionaries at Batavia have not confined their labors to that city and its vicinity, but have repeatedly visited distant parts, embracing other large towns in the island of Java; sometimes extending their tours to places more remote, including the western coast of the Malayan peninsula, Borneo, and Bali—preaching the gospel and distributing the scriptures, and in many places never before visited by a missionary.

Such are some of the particulars connected with the history of the Society's mission in Java, which call for the gratitude of the society; and encourage its directors to prosecute its undertakings there, in the firm hope, that, notwithstanding the formidable character of the difficulties which stand in the way of missionary operations in this part of the world, the gospel will, at length, extend its triumphs and dispense its blessings, not only in Java, but in all the islands and regions round about.

Progress of the Society's Missions in the South Seas.

THE following account is from the journal of the Rev. George Platt, kept during a voyage of inspection to the Hervey islands, &c. in the neighborhood of the Society islands, in the years 1829 and 1830.

Rarotonga.

Dec. 18, 1829. Went on board the vessel with the captain, and immediately weighed anchor, and put to sea. It had been very rainy and squally; the rain, however, ceased, but the wind becoming light, our progress was slow. After alternately contending with squalls, calms, &c. till December 26, in the morning of that day Rarotonga appeared in the horizon, 30 or 40 miles distant. Pleasing anticipations arose, not only in the minds of our fellow passengers, who belong to the islands, but also in our own, as to what we might see of the progress of the gospel

at that interesting out-station. At noon we had a fine view of the island. It chiefly consists of high land, clothed with the most luxuriant verdure, to the very tops of the highest peaks which now began to be distinctly visible through the gray haze by which distant objects at sea are usually obscured. There appeared no exception to the general glow of green. Soon after Mr. Pitman's station rose up to our view as from the bosom of the deep, and the brown thatch of the houses which studded the horizon, as they began to appear, formed a beautiful contrast with the general verdure; a most pleasing sight to us, associated with many recollections, and, on various accounts, peculiar sensations. About four o'clock we lowered a boat and pulled ashore to Mr. Buzacott's station. A vast concourse of people had assembled on the beach, and some had put off in their canoes to see us. As we approached the shore we perceived Mr. Buzacott in the front of the crowd ready to receive and welcome us. We passed through the crowd whose peculiar note of admiration amused me much. He conducted us along a road lined on each side with bananas, till we arrived at his neat and commodious house, just finished, at the door of which we met Mrs. B., who also greeted us with a hearty welcome. We had never before met.

27. Sabbath. In the morning went with Mr. Buzacott to see the children's school assembled previously to their going to worship—a great concourse—perhaps upwards of 500. They walked in good order to chapel, whither we accompanied them. On our arrival the sight was almost overpowering, but it was also pleasing: an immense place filled and overflowing with interesting hearers. I addressed them in the forenoon in Tahitian from John iii. 8. After service they brought me the texts in their own language and asked such questions as convinced me they understood a great portion of what I had said.

28. According to the custom of the country, the chiefs brought us a present of food, which we gave to the crew of the vessel. After this Mr. Buzacott accompanied me to Gnatagnia, Mr. Pitman's station, where we arrived a little before dark; but Mr. Buzacott returned home the same night. We found Mr. and Mrs. Pitman in tolerably good health, and their station in a forward and promising state. I sincerely rejoiced to see them so comfortably situated in so good a house, though it was not quite finished. They were exceedingly glad to see us, especially as their society with whom they could converse with ease, has been so very limited. They have had abundance of society, who spoke a language which, for a time, they did not well understand. They can, however, converse with the natives with tolerable ease and accuracy. As our arrival was immediately known throughout the station, the house was soon filled with people. All the avenues and passages were completely blocked up with those who wished to gaze at the stranger. As soon as the general surprise was over, and each had made his remarks, or expressed his wonder, or asked his question on general topics, they began to ask questions relative to the scriptures, or on subjects they had heard discoursed upon from the pulpit: they would scarcely allow us time for a little social conversation among ourselves. The principal chief appears to be of an amiable disposition. It was pleasing to find the people so settled, and the brethren and their wives so comfortable and content among them; though they have not been without their trials, or the people their troubles. Mr. Pitman's school

has been twice burned down by incendiaries, and as often built up again by the people, and the large chapel once burned down and rebuilt. These have been great labors, for they are large places. Mr. Buzacott's school has been once burned down, and the chapel was fired, but the flames were discovered in time to prevent its destruction: the incendiary was taken and punished. These events much troubled and discouraged the people, who were then busily engaged in building their own places. There was also very nearly an open rupture between the districts, on account of some lands retained in consequence of former wars; but the chief who retained them came forward and honorably gave them up, when all strife immediately ceased, and now they seem quite at peace.

29. In the morning went with Mr. Pitman to visit his school. It would be a task to count the children every morning, much more to teach them all one by one. He is endeavoring to qualify a number of them for engaging in the instruction of the others. They had few books till our arrival; but supplied the place as well as they could with flat stones (not slate,) which they had got from the mountains, or in the courses of the brooks; on which they wrote with the spine of a shell-fish. The children seemed much pleased when I noticed their performances, and I was equally so to see their proficiency. As we passed along, they stretched out their little hands, with their flat stones for me to inspect. Some contained a short letter addressed to myself, and others a list of proper names, and others words of three or four syllables; others again exhibited words of two syllables down to two letters. There was a number of bigger boys, in fact young men, who had only lately attended the school, and who were of course much inferior to the smaller boys. The adult school was equally encouraging. Preached in the afternoon to a vast concourse of people who were apparently interested; and to me the occasion was exceedingly pleasing, contemplating them as I did, just emerging from heathenism—slightly acquainted with the grace of God in Christ Jesus our Lord, as revealed in the scriptures, and anxious to know more of those blessed truths which are able to make us wise unto salvation. They have had no portion of the scriptures in their own language in their hands till now. We brought them the Gospel of John and the Epistle to the Galatians, with a few hymns transcribed by Mr. Williams, and printed by Mr. Barff. It was affecting to see the marked attention which they manifested. The place was more crowded, if possible, than the other, though on a week day evening. After service returned to Mr. Buzacott's. It became dark before we arrived, but the road was good. I would attempt to describe the beautiful scenery on either hand, were it not probable that it has been described already by some of the brethren.

30. Intended to visit the other station to-day, where the missionaries have stationed Papeiha as native teacher, but my feet were so much blistered with last night's walk, that I have been obliged to keep within doors.

31. The captain getting ready for sea, and keeping us in attendance near at hand, I could not go to the third station.

Jan. 1, 1830. The weather so boisterous, we could have no communication with the vessel. Mr. and Mrs. Pitman came down to take leave of us and see us depart. They are all extremely loath to part with us so soon. I trust both the

brethren and their wives have their hearts and hands in the good work; for there is sufficient room for the exertion of all their powers.

2. Took leave of our affectionate friends, and re-embarked, after first getting very wet, and with difficulty finding the vessel. In fact, we had once put about to return to the shore.

3. Sabbath. At sea, and troubled with sickness. We had two prayer-meetings, when those who were better sailors than I engaged.

Mauti.

Jan. 5. In the evening made the Island of Mauti, (or *Mauki*.) The next morning, as soon as it was daylight, we looked out for a landing but found none. At length, perceiving there was little surf at the southern end, we effected a landing on the reef and walked to the settlement. Though there was little surf, yet when the swell came up, it was such as to require four strong men to hold the boats, to prevent them from being dashed against the sharp coral-rocks and cut to pieces. One of the teachers who had met us, attempted to carry me to the beach. He mounted on a lump of coral to get firm footing; but the next wave would have plunged us both headlong into the current, had he not providentially balanced himself by a violent exertion, and had not another native been at hand to lend us assistance. We at length got safe to shore. We had a difficult and painful walk of about four miles to the settlement. It appeared as if the ocean, in frantic rage, had broken up and thrown together in the wildest order imaginable, vast reefs of coral in immense masses and in small fragments. Perhaps one foot would tread on a coral whose upper edge was sharp as a knife, or on a number of protuberances sharp as the pointed spines of the sea egg; and the next step would plunge one up to the knee between two stones rough as graters, the chasm having been concealed by a few roots and dry leaves; now climbing a large mass thrown across as if to dispute the passage; then descending between two large blocks higher than one's head, and having under foot the same sharp coral. I was afraid lest my fellow traveller, Omai, one of our principal chiefs, should tire. I had much the advantage of him in having shoes. He at length got some native ones made of the bark of the Fau, and then got on pretty well. As we advanced into the interior, the ground began to be covered with soil, and, as we proceeded, with a good red clay. On approaching the village the soil wore a very dark hue, and had every appearance of great fertility. The villagers were soon apprized of our arrival, though we came upon them the back way, or out of the bush. Numbers flocked to salute us. We were immediately conducted to the house of one of the native teachers, where a number of the chiefs had collected before us. It was fitted up as elegantly as their ideas of elegance could suggest. They entertained us in the European style, so far as their means would allow. It would have forced a smile from the most grave to have seen how awkwardly the very officious attendants acted their part, in administering to our accommodation. The room, during our evening repast and conversation, was lighted up with candle-nuts, strung upon the middle fibre of the cocoa-nut leaf, and reclined, to prevent litter or dirt, on a couch of the outside of the banana stalk, fresh and white, in the true old style of Tahiti. They make no oil.

Preached in the evening to a great majority of the inhabitants of the island, who are professedly

Christian, and was much pleased with their appearance and order. The singing was rather discordant, but they apparently sung with all their heart, and that made a few odd strains more tolerable. After service a number of persons came to make inquiries on the scriptures, and on what they heard from their instructors. After which I attempted to teach them a tune which they were very desirous to learn. This night I slept on shore.

7. Recollecting our yesterday's fatigue in the hot sun, we determined, if possible, to set off this morning before sunrise, to arrive at the beach while it was yet cool. The kind people would have detained us, while they baked a hog for us, and provided a little food, but we begged to be excused and to be allowed to proceed. They, however, baked the food and brought it after us. Our boat not being in sight, and the food being prepared, we breakfasted on the beach. The boat not arriving soon, we sheltered from the sun under a hedge, in a cleft undermined by the dashing waves, and practised our last evening's tune till the boat arrived. The vessel was as far away as we could see in the horizon. There was a heavy surf upon the reef, and I was anxious to see how the boat could land without dashing to pieces. Some of the people jumped out of her into the sea, when balancing on a proper wave, it threw them on their feet on the reef. The people on shore went as far as they could to meet the boat; when the men left in her waited for a proper wave, on which they balanced her and rode in, when the people were ready to seize her to support the fall, yet she came down with such force as to split a plank, though they seized and carried her ashore. We got into the boat and they carried us out of the edge of the breakers, and waited a suitable wave. Two of our men also jumped in, and when the wave came, the people pushed us through, and our two men pulled with all their might, till we cleared the coming wave and breakers, when the rest of our men swam off to us, bringing some provisions with them. Thus some were seen floating off from the shore, and others swimming to it, sporting in the breakers like fishes. The sea broke fearfully and roared tremendously, but all got safely through, excepting the boat, which, with the stroke she had received, leaked so much as to keep two men fully employed in throwing out the water. With a poor crew, and the vessel about six miles off, I felt a little disheartened; yet we arrived in safety, and sent back the boat for the remainder of the provision, which the kindness of the people had provided. In the evening made sail; wind north-west, light breezes, calms, rains and squalls.

Manaiā.

Jan. 11. Found ourselves near Manaiā (*Man-gaa*). As we drew near, the canoes began to come off to us, with their little property to sell. The first was a large one filled with natives of the island of Aitutake. They had drifted to Manaiā, or rather overshot their port. Mr. Williams was, at the time, residing at Rarotonga. They left their own island with the wife of one of their teachers, to visit Mr. Williams, as he was so near; but missed their way and landed here, after having been seventeen days at sea. They have been residing here ever since, their countrymen not knowing whether they are dead or alive. As the canoe approached the vessel, an Aitutake man we had on board, suddenly ex-

claimed, *O Tubu teie, no Aitutake mai* (this is Tuba, from Hituke), and like one frantic, jumped on the side of the vessel, and ran and skipped from place to place, as if he would have flown into the canoe while at a distance. We could not account for his strange conduct till the canoe arrived, when we found it was the young chief of Aitutake, and the people who had drifted as mentioned above. They informed us of their escape, and that there had been war on the island during their residence on it, between the *Haapii Parau* (so those who learn are called) and the heathen; themselves having taken part with the former. One of the party had been wounded, as had also the teacher Davida. The heathen had commenced the war, and were beaten with the loss of twenty men killed; while the *Haapii Parau* had only lost three killed. They did not pursue the vanquished, as formerly, to destroy them, but took as many prisoners as they could, and carried them to the settlement, where they set them to learn their alphabet.

Having landed, Mr. Platt requested the people to meet in a general assembly, and they collected in great numbers.

I went and sat down on a stone, and as the stranger excited as much attention as the meeting, the people all sat themselves round me on the ground as close as they could. A stool was brought for the *Hui Arii*, and at a little distance outside stood two or three circles of natives, to see and hear over the heads of the others. A profound silence was observed. I had heard of a remark made by some of them, that captain Cook had visited them, but had not informed them of any other religion, and that therefore they concluded their own to be right. I commenced my address to them, by saying, that by captain Cook's discoveries the people of England had been informed concerning them and their system of worship, which had excited the compassion of the good people there, and induced them to send the gospel, first to Tahiti and the Society Islands, which had all received it, and found the blessings accompanying it; that those islands had compassion on them, the natives of Manaiā, and had sent teachers, that they also might learn and know the true God, and that when they knew the truth, they might receive it too. I exhorted the kings to live in peace, to forget former animosities, and bury in oblivion all their past differences; to attempt a cordial reconciliation, and to embrace and be guided by the truth of the gospel, when they would be happy. &c. I requested the teacher to interpret, as I had spoken in Tahitian, which he endeavored to do, when an intelligent looking man in the second circle of those who stood round, said, there was no need, they had understood what I said, and it was all very good; that they were desirous it should be so, as I had said; but they were nothing; it all rested "with those two," pointing to the heathen kings; if they were agreed, all would be well. They had said, when a European teacher came, they would receive the gospel; now that I was among them, I should hear what they said. Mai then gave an account of the first introduction of the gospel among the Tahitians and the other islands, and concluded by urging them to peace. Several gave their opinions, all favorable. After a pause for the chiefs to consider, an appeal was made to the two old kings for their decision. I enforced a

favorable one with all the motives I could urge. One replied, his son was with the Christians, and that was enough. The other said, his son also was with us. As for themselves, they would stand aloof, and abide by their former principles. I begged them, if they maintained their old principles, to live in peace with those who differed from them, and who embraced the gospel. I had, during the discussion, frequently urged them to hear and learn the new religion. One of the heathen chiefs said, it was quite agreeable to them, (that is the chiefs) the two kings were the only obstacles; if they would go over to it, all would soon follow; but they could not think of leaving them or going before them. The assembly broke up, and I returned to the teacher's house to take a little refreshment, and prepared to return on board. One of the old heathen kings came to shake hands with me; a cheerful, lively old man: they are both old men. The people who had embraced Christianity came in procession to salute us, each bringing a small piece of cloth in his hand. I took my leave of them with some emotion, feeling very much interested in their welfare.

Atiu.

Jan. 18. This morning, at day-break, the new place of worship on Atiu was full in view, as it stands on the highest part, about the centre of the island, where is also the settlement. After breakfast went ashore; was put through the surf as usual, and very nearly upset into it; but a man, just as the canoe was going over, jumped into the sea, and put his shoulder under the out-trigger, and so prevented a most unpleasant bath. We were so loaded, that a part only could land during the recession of the wave; on the approach of the next wave, we were pushed out to sea again. Thus I was twice pushed out to sea before I could get a footing on the reef. The island is surrounded by a natural barrier, higher than the low land, apparently the work of the sea, like Mauti, only much higher. Travelling through it was not so difficult as at Mauti, because it is the general road. The bad places have been filled up, and the sharp points broken off. After passing this outwork, we descended into the rich delightful valleys before we ascended the hills in the centre, where the settlement stands. We found the teachers well, as were their families, and all apparently steadfast, pursuing their work with alacrity. Things wear a pleasing aspect. As we arrived at the top of the hill, the people who had not been at the beach came out in companies to meet and salute us, each giving us a shake of the hand, with their *iaorana*, which detained us no little time. Spent the remainder of the day in getting the books and little stores on shore, distributing them to the teachers, and encouraging the people to prepare their new place of worship to open it on Wednesday or Thursday. In the evening attended their meeting for conversation on what they have heard on the Sabbath. The house was full of inquirers.

19. Till a late hour last evening we were kept awake by earnest inquiries concerning the sense of scripture, and of words the meaning of which they did not know. This morning attended school, for both children and adults; a great many present. About twenty men read to me in the Acts of the Apostles, Tahitian version, which appears quite intelligible to them, and about twelve children out of the same book. I

was much gratified to notice the apparent cordiality of the teachers. I pressed them also very particularly, if there was any little animosities or bickerings among them, not to hide them, but show me all, that we might attempt to remove every evil. They all declared there was nothing of the sort, they were comfortable together! Prepared the east-away gods for a sea voyage, and strange objects indeed they were, having nothing to recommend them except their antiquity. In the evening met the people to hear what they understood of Christianity, in order to their baptism: a goodly number present. Some of them were ignorant, others had a pretty good knowledge of the leading doctrines of the gospel, considering the time they have been under instruction. Spent part of the day in visiting the people at work finishing their large *Are Bure Raa*. It is about eighteen fathoms by eight wide. The people appear numerous, and so far as I can see, pretty tractable.

20. This morning preached from Acts xviii, 8. The place was crowded with attentive hearers. If I walk out, wherever I go, or if I sit down, a number collect round me, making their inquiries concerning what they have heard, or what they find in their books. They appear highly delighted when they get to understand any thing which before was difficult to them. The surf was so great to-day that we could have no communication with the vessel. Made a square and rule for the teachers; and went through a part of the settlement to view its exterior. They are building good substantial houses, apparently for another generation, as they build them very strong, in comparison with what the Society islanders do. The principal chief has a neat house not quite finished.

21. The people have been busy these last two days, in putting their fine new place of worship in order, intending to open it for divine service. It is a substantial native building, wattled and plastered, with floors raised at each end, forming two inclined planes towards the centre and also in a part of the front; which give the benches a gradual rise, one above another, and which, when the building is completely filled, making the hearing more easy, and the appearance better: it is after the model of our old place at Borabora. To-day opened it for divine worship. I spoke from Haggai ii, 8, and attempted to show them that the true glory of their house would be in God's being spiritually worshipped there; in many souls being there born again, and in many departing thence to glory. After sermon, baptised a number of adults, with their children, and concluded the services with the administration of the Lord's supper to the teachers and such members of churches as were present. We also admitted four, three of them teachers' wives. It was a most interesting occasion. We were indeed a little band (about twenty) celebrating, for the first time, in this heathen land, the mysteries of redeeming grace and dying love—proclaiming the efficacy of a Savior's blood in this formerly cruel land, so foully stained with human blood. We were surrounded by at least a thousand spectators. What effect the witnessing of the holy solemnities of our religion may have upon them time must develop. May God incline their hearts to aspire more after his holy ordinances and union with himself. The teachers consider one or two as fit persons to be admitted to the church; but as the brethren are about to visit them again on their voyage, I recommended the teachers to form

them, with any others they might think fit, into a separate class, and instruct them with a special view to the ordinance of the Lord's supper, that when the brethren arrive, they may admit such as shall be approved to communion. At the opening of the chapel there were seated inside the building 1,500 persons. They were decently attired; the women with white cloth and bonnets, of their own manufacture; the former very neat, the latter tolerable: the men had principally fine mats round their loins, and white *tibutas*, having their borders and corners printed black, which gave them an appearance exceedingly imposing. In the evening, a great concourse collected (as indeed they have done every evening since we arrived) in the yard in front of the teacher's house; I should think not less than 300 or 400, to converse on the discourse I had delivered: every five or six of them had a string of candle-nuts lighted, which, though the smell was offensive, exhibited a sight, as connected with the occasion, very gratifying. A number of very interesting questions were asked, which I endeavored, to answer as well as our medium of communication would admit. Afterwards several of them addressed us, taking leave of us, and in conclusion exhorted each other to steadfastness and perseverance. When they broke up, as we intended to leave next morning, they all pressed forwards to shake hands with me. This mark of respect made my arm ache; it is not their own, but an introduced form of salutation; and therefore not one would pass without a shake of the hand.

22. Took our leave of this interesting people loaded with their kindness. The teachers were much affected at parting with us. We were once more pushed through the surf, which was running rather high. They put Mai and myself in a canoe on the beach, and carried us to the edge of the breakers, till they were up to the middle; and it required all their strength and exertion to stand against the dashing waves, while they remained a considerable time with us, with the canoe on their shoulders, waiting for a proper wave, the waves coming in quick succession, roaring, and hissing, and foaming. An opportunity at length offering, after a large wave had expended itself, they launched us through with all their might, when a number of them sprang into the canoe, and pulled away on the next roller before it broke: danger was then over. Our boat was outside, waiting, into which we got, and pulled to the vessel. Wind a-head of us. Set sail, not without emotion in comparing what I have seen here with what had been formerly. Not many years have rolled away since the oven was heated to bake these very teachers who are now so highly prized. Surely this is the Lord's doing, and it is marvellous in our eyes.

Increasing Encouragements in the Society's Labors.

The general remarks, which are subjoined, are taken from the Society's Report.

Abroad, all things combine to excite our sympathy and arouse our energies. Whether we contemplate the continent of Europe, or the most remote regions of the earth, we behold, in motion, a resistless current of public sentiment, which appears destined to change the moral and social aspect of the world.

The thirst for the knowledge of salvation manifested by the negroes in the West Indies—the appeal for missionaries from the barbarous tribes of the interior of Africa—the welcome given to the heralds of the cross in the isles of the Southern Pacific—the new avenues opened for access to the remoter regions of the east—the desire so generally manifested, both at home and abroad, in favor of mental improvement and general education—all combine in urging to renewed exertion. The facilities which the highest authorities in India and other parts afford for the unrestricted proclamation of the word of life, and the measure of success with which He to whom all success must ever be ascribed has condescended to crown the labors of his servants, appear to require of the duly-qualified disciples of Jesus Christ personal consecration to this important cause. From the desire to engage in the work already manifested, the directors feel assured that this obligation is neither unfelt nor disregarded.

Encouragements, strong and distinct, multiply with the augmented efforts which are now required. The steadfastness of many of the Christian natives in the South-Sea islands; and the ardor of missionary zeal, which numbers have shewn, to follow the call of divine Providence, inviting them to voyages of Christian enterprise, and directing them to large and important islands inhabited by multitudes of yet idolatrous tribes, who hail their arrival with gladness—are facts which encourage the greatest exertions that the friends of the Redeemer can put forth. In the east, we behold the inhabitants of a heathen village inviting the visits of the missionary, receiving his message with attention, and aiding in the erection of a building in which the word of God is regularly dispensed—we hear of brahmins shrinking from argument, and ceasing to defend their system—in one place, the pupils of a Hindoo college encouraging the missionary, whom their tutor had opposed; in another place, twelve, chiefly young brahmins, weekly attending the missionary, to be instructed in the Christian revelation; and, in a third, we hear of a heathen teacher, with four of his pupils, travelling 200 miles to a missionary station, in search of Christian instruction. When, further, we find a school supported by a native member of one of the churches, and find another church of converted heathen described as a church of missionaries—one object filling every mind, one theme employing every tongue, and that theme the gospel of Jesus Christ—we feel that negligence on our parts would be criminal, and apathy would be monstrous.

Increasing Interest in the Society awakened at Home.

In the retrospect of the year, with regard to home, the directors desire to express their thankfulness to God, for the increasing interest manifested in the operations of the society. Thus encouraged, they will pursue their labors with additional cheerfulness; and, they hope, with more efficiency. Deeply convinced that the influences of the Holy Spirit are essential to all success whether at home or abroad, and impressed with a sense of the intimate relation which subsists between the enjoyment of such influence and the exercise of prayer, the directors regard with unfeigned thankfulness the improvement happily observable in the missionary prayer-meetings as one of the most important

and encouraging manifestations of the divine favor.

The following most exemplary instance of public spirit is recorded in the Report.

Mr. and Mrs. Smith embarked [for the South Seas] in the Tuscan, belonging to Messrs. Alexander Burnie and Son; whose desire to aid in communicating the blessings of Christianity to the distant tribes visited by their vessels, has long induced them gratuitously to provide the society with the means of conveyance, for its missionaries and supplies, to the South-Sea islands. On the present occasion, these gentlemen not only furnished freights for numerous articles needed by the missionaries and a free passage to Mr. and Mrs. Smith, but made very generous provision for the comfort of the passengers during the voyage.

SCOTTISH MISSIONARY SOCIETY.

THE Report of this society concludes with a forcible appeal on the

Duty and Privilege of Prayer in the present shaking of the nations.

We live in extraordinary times. If, as we firmly believe, the gospel is destined to be universal in the earth, it is obvious that great changes must take place in the world, before this can be accomplished. There are many countries—Popish, Mohammedan, and heathen—in which the existing state of things presents to the eye of man insuperable barriers to the propagation of Christianity in its native purity. Now, these barriers, of whatever nature they are, must be removed, that “the way of the Lord may be prepared. Every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain.

In the close of the last Report, it was remarked, “that, in the government of God, a variety of causes are ordinarily in slow and silent operation, previous to the accomplishment of any great event—that these causes, multiplying and combining together, often at length acquire an overwhelming energy; and, within a short period, produce changes in the whole frame of society, which, in the ordinary course of events, it would have required ages to accomplish.”

Of the truth of this remark, we have had some striking illustrations since our last annual meeting. The changes which we have witnessed, there can be little question, have an important bearing—either for good or for evil—on the interests of the Church of Christ. Of these events, men form different views—some hailing them as the harbinger of better days to the great family of man; while the hearts of others “fail them for fear, and for looking after those things which are coming on the earth.” But, whatever be the light in which we view them, there is a duty resulting from them, which we apprehend is but little felt, even by the professed disciples of Christ—the duty of prayer. Yet the higher the hopes which some, on the one hand, form, and the greater the fears which others entertain, the obligation of both to “give themselves unto

prayer, becomes in proportion just so much the more urgent. If we think to see our hopes realised or our fears disappointed, we must look, not to man—except as an instrument—but to God. We are too apt, indeed, to prescribe even to God. When things happen not according to our mind, we are full of regrets and despondency. We forget how little capable we are of governing the world, or even of judging of the measures which God adopts in the government of it. We cannot comprehend the complicated machinery which He employs—the wheels within wheels—the relations of events as causes and effects; some of them promoting, others counteracting a particular design, yet all of them combining to accomplish one grand end—the establishment of Christ’s kingdom in the world. In a large proportion of cases, indeed, the plans which God pursues are not only different from, but are diametrically opposed to, those which man would have formed: in nothing does He more stain the pride of human wisdom, than in the means which He employs to accomplish His own purposes. He often acts, as it were, by contraries; bringing light out of darkness, order out of confusion, and good out of evil. Yet an angel never sees any thing to regret in the government of God: it is only man—ignorant, foolish, feeble man—who views the divine procedure with sorrow and despondency. Even an inhabitant of earth, when translated to a place in heaven, feels no longer as he used to feel: he sees there can be nothing wrong in the government of God: he reposes with implicit confidence in the wisdom and the power which direct and control the affairs of the universe. We may not be capable, from the weakness of our nature and the relations in which we stand, of rising to a state of such high and holy feeling: we may often have cause—nay, it may even be our duty—to regret and to condemn the conduct of men: yet, when we consider that all the actions of creatures, in fact the whole affairs of the universe, are under the government of a Being of incomprehensible wisdom, of irresistible power, and of unfathomable goodness—and when he has commanded us to commit them into His hands in prayer, as a means, not only of relieving ourselves of a burden which we are totally unfit to bear, but of bringing into operation His own gracious purposes in directing, controlling, and overruling all things for His own glory and for the good of the human race—it might be hoped that Christians would unite with one heart and one soul in prayer, especially at such an important crisis—that the shaking, which is at present taking place among the nations, may usher in the coming of Him who is emphatically styled, *the desire of all nations*. Let the chains of popish superstition, by which so many countries have been for ages bound, be only burst asunder—let the impediments be removed out of the way which at present check or prevent the preaching of the uncorrupted gospel of Christ—let there arise a race of able, faithful, evangelical, useful ministers of the New Testament—and we shall behold the beneficial result, not in Christendom only, but, at no distant period, in every quarter of the habitable globe. “Awake! awake! put on thy strength. O Zion: put on thy beautiful garments, O Jerusalem, the holy city. I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye, that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

DOMESTIC.

ABSTRACT OF THE SIXTH ANNUAL REPORT
OF THE PRISON DISCIPLINE SOCIETY.

THE statements composing this report are arranged principally under the following heads:—Imprisonment for debt, State Prisons, Houses of Refuge for Juvenile Delinquents, and Asylums for poor Lunatics.

Imprisonment for Debt.—This subject has recently attracted special attention. The governors of several of the states have introduced it into their messages, and pressed it upon the attention of the legislatures. In seven states the laws respecting the imprisonment of poor debtors have received important modifications. In Kentucky there has been no imprisonment for debt during the last nine years; and for a number of years there has been none in New Hampshire for a sum less than \$13.33.

In Maine a law was passed in March last, to abolish imprisonment for debt, and to punish fraudulent debtors. The ostensible object in passing this law was, to exempt the honest debtor from arrest and imprisonment, except in cases where fraud is alleged and proved, by competent witnesses, before an impartial tribunal. The provisions of this law apply to all debts exceeding five dollars. This law, if properly administered, may probably save from imprisonment in Maine about one thousand persons annually.

In Vermont the subject was introduced by the governor in his last message, and a law was passed during the session of the legislature, giving the poor debtor power to take the oath, if he is judged a fit subject to take it, within two hours after judgment is rendered. This provision of the new law will probably remove about one third of one fourth part of the evil of imprisonment for debt in Vermont.

In Massachusetts the governor introduced the subject in his message at the last session of the legislature; and a law was passed exempting females for all sums, and others for sums less than ten dollars, on contracts made subsequent to July 1, 1831. Though this may appear to many a small law, it will save from incarceration, if it is obeyed, about five hundred persons annually.

In the legislature of New York a bill was brought in, adopting the principle of no imprisonment for debt except in cases of fraud; this fraud to be alleged and proved before an impartial tribunal by competent witnesses; and, when thus proved, to be punished as a misdemeanor. The law passed both branches of the legislature by a large majority; but does not go into operation till March 1, 1832.

The great evil which this law is intended to remedy, whether it shall prove effectual or not, is the incarceration, according to the best estimates we are able to make, of 10,000 persons annually;—incarceration, too, not according to the common form; but with no provision by law of bedding, fuel, or food to protect the subjects of it from cold and hunger;—and this, in a multitude of cases, for very small sums.

In Maryland a law was passed, at the last session of the legislature, exempting all persons, who have resided in the state four months, from imprisonment, when the debt shall not exceed \$30. There were imprisoned in the city of Baltimore, alone, for less than \$20 each, during the year 1829, seven hundred and twelve persons. The law of the last session will probably save from imprisonment, in a single year, not less than twelve hundred persons, in the state of Maryland.

To show the injustice and bad economy of the common system of imprisonment for debt, it is stated that seven persons lay in jail one hundred and seventy-two days in the city of Philadelphia, in the summer of 1830, for seven debts, amounting together to \$2.84. Of the whole seven, one only paid the debt, and that was a debt of 25 cents. It was ascertained that six could not pay; and of these, five lay in jail at least thirty days each.

Penitentiaries.—The state prison at Thomaston contains about as many cells as convicts, so constructed as nearly, if not entirely to prevent evil communications. Each cell has a Bible. A large part of the time, therefore is spent by the convicts in solitude and silence, with the word of God in their hands; and with none to take away the good seed sown in their hearts the moment it is planted. A Sabbath school has been instituted for those who cannot read, which is superintended by a chaplain, who also preaches the gospel. Joint labor is performed, under close inspection, when the convicts are neither in solitary confinement, nor under instruction; so that the whole time, except that allotted to sleep and food, is designed to be filled up with reading and reflection, instruction, supervision, and labor. With this system, we believe the instances are not solitary, in which the grace of God has proved sufficient to turn the heart from sin to holiness.

In New Hampshire it is not more apparent in the county prisons, by the small number of debtors that are confined in them, than by the state prison at Concord, by the small number of convicts, that this is a favored state, in regard to its prisons. Two of the principal causes of the small number of convicts are its debtor laws and pauper laws. The county prisons have few debtors in training for villany and state prison punishment, and the poor houses are not sustained by a heavy state tax, for the support of foreign paupers.

The new prison in Vermont, containing 136 cells for solitary confinement at night, is nearly finished, and will be soon occupied. When the convicts in an old prison are removed from an old building, where they have been associated, without restraint, in large night rooms, to a new building, like that here spoken of, separated from each other, and placed under constant inspection and restraint, an amount of profaneness and blasphemy, lasciviousness and mischief, is prevented, far beyond the conception of those who have not been familiar with the dreadful corruption of old state prisons.

The discipline of the Massachusetts state prison continues as described last year. Separation at night, silence, order, industry, respectful and cheerful obedience among the convicts, harmony, mildness, and authority among the officers, are its leading features. The moral and religious instruction, by the chaplain, on the Sabbath, in the chapel, by public worship, by the Sabbath school, and, during the week, by morning and evening prayers, and reading of the scriptures,

and by private admonition, sympathy, and counsel in the afternoon of each day, is sustained with punctuality and encouragement. And in the Sabbath school, which was instructed last year, under the superintendence of the chaplain, by convicts, there are now found willing one hundred and thirty or forty persons, from twelve or fifteen churches, of different denominations, in Charlestown and Boston, to engage, alternately, by tens and twenties, as teachers in the Sabbath school, in the state prison.

The state prison in Connecticut is still in a state of progressive improvement. Nothing can show this more clearly, than a comparison of the earnings and expenditures, during the whole period. The earnings of the convicts exceeded the whole expense of the establishment, for the six months ending March 31, 1833, \$1,017 16; year ending March 31, 1833, \$3,229 41; year ending March 31, 1830, \$5,063 94; year ending March 31, 1831, \$7,324 02; making a total gain to the state, in 3 1-2 years, of \$17,139 53. This is after deducting the expenses, not only of food, clothing, fuel, medical attendance, and incidental expenses of the prison, but the pay of officers. The expense of the old prison, during the same period of 3 1-2 years, exceeded the income, \$24,338 78; making a difference to the state, between the old and the new prison, in 3 1-2 years, of \$41,478 31, in the keeping of an average of about 150 convicts.—The women, who before were crowded together in one apartment, and left to themselves, are now separated at night, and employed by day under the constant care and supervision of a matron. The chaplain says, in a letter dated May 7, 1831, "I suppose the female department here is the best arranged of any in the world. Formerly, when they were all in one room, the noise which they made might be heard at a distance; and hair, torn from each other's heads, might be seen strewn about the floor. Now, they are lodged in separate cells, more than support themselves by their labor, and are much changed for the better as to their outward appearance."

The prison at Sing Sing in the state of New York is highly commended by the inspectors both as to discipline and health; and the duties of the chaplain have been performed in a satisfactory manner.

The course of discipline adopted in the new penitentiary in Philadelphia, embracing both solitary confinement and solitary labor, is thought by the inspectors to have thus far succeeded well. No prisoner is seen by another after he enters the walls. Great terror is known to have been impressed on the minds of the convict community by this institution. The expenses of the prison are more than balanced by the receipts. Four hundred additional cells are to be built immediately. A new county prison is to be erected in Philadelphia.

The new building in Baltimore for the accommodation of nearly 400 convicts in separate cells is occupied, the discipline improved, and the earnings of the convicts exceed all expenses of their support.

A new penitentiary at Nashville, Tennessee, has been erected on the plan of that at Auburn.

In Illinois a small penitentiary is erecting on the same plan.

In Virginia, Ohio, and Kentucky, the penitentiaries remain much the same as heretofore.

Houses of Refuge for Juvenile Delinquents.—That in Boston continues to sustain its former good character. That in the city of New York

is a most noble and extensive institution. During the year 144 inmates have been received; and since the opening of it, six years ago, it has received 800, of whom 650 have been disposed of in different ways. The managers add, "that they can already point to hundreds of cases in which idle and dissolute, and even criminal children of both sexes have been reclaimed, snatched as it were from the steep leading to inevitable destruction, and moulded into well-behaved, sober, moral, industrious, and modest young artisans, farmers, seamen, seamstresses, &c."

An act of incorporation has been obtained for a house of refuge in Baltimore, and expectations are cherished that it will be speedily established. Similar institutions are much needed in all the states, and especially in connection with the large cities.

Asylums for Lunatics. In the states of Maine, New Hampshire and Vermont there are no asylums for this unhappy class of persons, though the number in each state who are poor and friendless, probably exceeds 200. A building for this purpose has been commenced and will soon be completed at Worcester, Massachusetts, by the authority and at the expense of the state. In the state of New York, where are 500 or 600 poor lunatics, a committee of the legislature have reported in favor of an asylum, which it is expected the public spirit and humanity of the state will soon carry into effect.

A General View.—In regard to imprisonment for debt, by the laws which have been passed in a single year, in all probability, from twelve to fifteen thousand persons will be saved from imprisonment for small debts. By these laws, personal liberty, public morals, and common humanity, are in some measure relieved; but while so many are saved from imprisonment, let us not forget the far greater number who will be incarcerated in those states where no such laws have been passed, and where the remedy is applied only in a small degree.

In regard to our state prisons, we can now begin to look upon many of them with complacency, as places of separation at night, supervision, silence, order, neatness, hard labor, economy, and good government; and, connected with all these improvements, we see, in each of the reformed prisons, the Bible, the resident chaplain, the chapel, the Sabbath school, the private admonition, counsel, and instruction; in one word, in some good degree, what we may suppose the Lord Jesus Christ would require a community, calling itself Christian, to make its prisons.

In regard to Houses of Refuge for Juvenile Delinquents, our country has given a noble example to other nations. The houses of refuge in Boston, New York, and Philadelphia have constantly under their paternal roofs almost five hundred youth and children. How incalculable must be the good, in a course of years, resulting from this most noble charity! We would deem it an object worthy of a life, to add another to the number of these institutions. That in Baltimore we hope soon to see in operation.

In regard to our County Prisons, little or nothing has been done in the way of reform; and we freely acknowledge, that we have no heart to pull down the old county prisons and build greater, while the principal cause of any such necessity arises from the fact, that about three to one of all the persons committed in them are for debt, and about two thirds of these are for debts

under twenty dollars, and from one half to two thirds of the whole number, on writ, without judge, jury, or witness. The country at large does not appear to be disposed to enlarge its county prisons, and adopt the improved principles of prison discipline, viz. solitary confinement, rigid discipline, and hard labor, and this, too, at a great expense, for the sake of persons incarcerated for small debts. The public opinion of the country, and the legislation of the country, so far as we are able to judge, are tending to a different result, as the laws of the last winter sufficiently prove. It appears to be a great waste to expend time and money in building new and large county prisons, for the accommodation of those, many of whom public opinion and the laws are likely so soon to relieve in another way. A county prison, properly constructed for the accommodation of the thousand or twelve hundred persons saved from imprisonment, in the state of Maryland, in a single year, by the very brief and small law of the last winter, prohibiting the imprisonment of persons for less than \$30, would cost, probably, not less than one hundred thousand dollars. The interest on this sum would not only pay as much as has

been heretofore paid in consequence of the old process of collecting, but probably pay the whole amount of the debts.

In regard to Asylums for Poor and Imprisoned Lunatics, Massachusetts has taken the lead, in this new department of benevolence; New York is preparing to follow the example; and we are confident, that nothing is necessary to cause a beautiful sisterhood of these needful institutions, but a knowledge of the facts proving their necessity.

In regard to Establishments for the Pauper Population, particularly of large cities, we believe many important principles concerning their construction, discipline, employment, and instruction, have been, and may be, derived from the improved prisons.

In view of the whole field of labor fairly embraced by the Prison Discipline Society, it is large enough, and sufficiently interesting, to encourage patient and persevering labor without deviation or despondency.

Thanking the Lord, therefore, for the mercies of the last year, we consecrate ourselves anew to his service, in this department of benevolence.

Miscellanies.

CHINA AS A FIELD FOR PROTESTANT MISSIONS.

THE more we know of the populous nations of southeastern Asia, and the vast neighboring archipelago, the more probable it seems that all of them either are now, or will soon be, open to the labors of discreet Protestant missionaries. In respect to China, supposed to be among the fields most inaccessible, we find some interesting and encouraging statements in a number of the Wesleyan Methodist Magazine just received from England, which will be subjoined. We first copy a letter from a Romish bishop, residing as a missionary in the city of Teong-Kin-Tebeon, province of Sutchuen, one of the interior provinces of China. The letter is dated Sept. 2d, 1829, and was translated from the Italian.

The following letter is from the "Gazetta di Venezia," which refers to the Piedmont Gazette:—

We have received a letter of Monsignor Jacobo Suigi Fontana, bishop and vicar apostolic of Sutchuen, in China, which gives proof of the rapid progress the Christian religion is now making in China.

After having explained the causes of his long silence, namely, that couriers found with letters in their possession, written in European characters, are exposed to the punishment of death, or perpetual exile; that such discoveries might expose the native Christians to more frequent persecution; and that, therefore, he was obliged to send his correspondence only once a year to Macao; the venerable pastor thus proceeds:—

"As to myself, after travelling five years in various parts of India, after frequent delays of many months each, for want of vessels in which to embark, and after many vicissitudes and various dangers, I at length succeeded in enter-

ing the vast empire of China; and in March, 1812, arrived at my destined mission, in the province of Sutchuen. I was at first employed, for some months, in the study of the language of the country; and since then have devoted myself to the functions of my holy ministry, with so much satisfaction, that I have never had reason to regret my situation. In 1815 a severe and very general persecution against the Christians was excited, in all the provinces of the empire, and especially in Sutchuen, which inflicted great injury on the cause of Christianity throughout this mission. My predecessor, Monsignor Duressse, bishop of Trabbaca, and vicar apostolic of this province, was arrested, and condemned to death by decapitation, obtaining thereby the crown of martyrdom. The bishop of Zela, coadjutor, was driven from his home, every where pursued and persecuted, and at length died in Toncino, sinking under his fatigue and sufferings. Nine priests of Sutchuen were arrested, and condemned to various punishments for the glorious cause of religion: four of them obtained the palm of martyrdom; two being strangled, and two others dying in prison, in consequence of severe scourgings, and other cruel tortures: three were exiled into Chinese Tartary, and two others condemned to the punishment of the kanga, and perpetual imprisonment. Many Christians, of both sexes, and of all ages, gave heroic examples of constancy in the confession of their faith, showing themselves ready to die, and to suffer every kind of torture rather than abjure it; and consequently great numbers of them suffered as martyrs. Some were strangled; some condemned to suffer the kanga, some to exile, others to imprisonment for life; and many died in prison from the scourgings and other tortures cruelly inflicted on them. During this severe persecution, I passed through many perils and much suffering. Having been denounced before the Mandarins, I was sought for, and pursued so furiously, that I was often obliged to fly to the forests, and take shelter in the caverns, among the mountains on the borders of Sutchuen and

Yun-Nan, venturing only by night to leave my hiding-place, for the purpose of visiting the sick, and exhorting the Christians of the two provinces to firmness and constancy in the exercise of their religion, and the confession of their holy faith.

"At present, the persecution has much diminished in violence, but is not quite over. We have here five European missionaries, including the two bishops, the vicar apostolic, and the coadjutor. We have been able to establish a small clerical seminary in my district; and in the general seminary of the French mission, in Pulo-Pinang, there are already twenty students. We have thirty native priests; and the number of Christians in my district (Vicariato) is sixty thousand.

"Although the government has lately issued very severe edicts against those who endeavor to spread Christianity, and especially against European missionaries, a great number of pagans annually embrace our holy religion. Whilst examining the state of Christianity, and visiting the converts of this province, I have often been discovered, and was twice arrested; but I was not carried before the Proctor, because the Christians, not without danger to themselves, rescued me from the hands of the officers. God has hitherto given me only to see, and not yet to drink, the cup of the holy passion (il calice della santa passione); but I am not without hope that I shall finish my life like my glorious predecessor; my divine Master requires that I should be willing to sacrifice my life for the welfare of the flock committed to me.

"I have now reached fifty years of age; and I know not when or in what manner my frail life may end. May it please the Lord to grant that I may have a holy death! If I should obtain the grace to die, like M. Dufresne, my predecessor, under the axe of the executioner, the day of death will be far more happy than that of my birth."

Since the bishop's letter was copied—says the correspondent who transmitted the foregoing letter for publication in the Magazine—I have seen a work on China, which appears to come from competent authority, and which, among other interesting matter, confirms the progress made by Christianity, even among the higher classes of that country; as also, the constancy displayed by most of the Christians, under persecution; and as the author is a Russian, his testimony cannot be suspected of partiality towards persons of another nation and another creed.

It appears that, for more than a century past, a Russian mission, composed of ecclesiastics, has not only been tolerated at Peking, but protected, and in a great measure supported, by the Chinese government. The individual members of the mission are changed every ten years; and it appears that Timkouski, the author of this work, was the officer appointed by the Russian emperor to superintend the mission, on its journey to and from Peking, in 1820 and 1821, when it was last changed. He appears to be an impartial observer; and his book has also the benefit of the notes and corrections of the celebrated Klaproth, who himself, I believe, many years ago, was inspector or superintendent during one of the changes of the mission.

It appears that the conduct of the Chinese towards European Christians depends more upon the disposition of the reigning monarch, than on any fixed law.

The author goes into lengthened details concerning the late severe persecutions. He states that the Italian and French missionaries had drawn a map of China, in which certain places were marked, as being converted to Christianity; that this map they were sending, with a young native convert, to the pope; and that, owing to the machinations of the Portuguese, the messenger was arrested, and his papers laid before the government. The emperor was immediately filled with suspicion lest the pope should pretend to exercise authority in any part of the celestial empire. The author then proceeds:—

"In consequence of this occurrence, a fresh persecution was commenced against the Christians. They wanted to oblige them to trample upon the cross, and to abjure their errors: those who refused were threatened with death. At Peking many thousand persons were discovered, who had embraced the Christian religion, even among the members of the imperial family and mandarins. The enraged monarch commanded that the common people should remain unmolested, and directed all his vengeance against the members of his family. He appointed a special commission, composed of the director-general of the police at Peking, (Ti-Tou,) of a prince of the blood, and the president of the department of criminal affairs, and ordered all those who obstinately refused to abjure Christianity to be imprisoned, and tortured in the most cruel manner; after having been deprived of their rank and fortune, to be beaten on the cheeks and thighs, to have incisions made in the soles of their feet, and the wound filled with horse hair, finely cut, then closed with a plaster, and sealed up. It is affirmed that such tortures had never before been practised in China.

"Several of these miserable beings, chiefly Chinese soldiers, lost their courage during these tortures, but the majority remained faithful to their religion. In the sequel, the president of the criminal tribunal, having learned that, in his own house, nearly all his relations and servants were Christians, was less rigorous in his examinations, and more indulgent towards the Christians. An order was issued for seizing, in the four Catholic convents in Peking, all works relating to the Christian religion, written in Chinese or Mantchoo, as well as the blocks which served for printing them; but the priests succeeded in saving the greater part.

"Thus the distrustful character of the Chinese, and the indiscreet zeal of the Jesuits, in sending the map and the young Chinese to the pope, were the principal causes of the persecution against the Roman Catholic Christians; for otherwise the Chinese government is, in many respects, distinguished for its great toleration."

This observation of the author, as to Chinese toleration, is supported by the following passage:—

"March 20th. The Chinese Christian, Pierre Bourjoie, told me that the procurator-general of one of the southern provinces has sent a report to the emperor, respecting several Chinese, who had been condemned for having embraced the Christian religion. The emperor asked in what their crime consisted. The mandarin replied that they had abandoned the faith of their ancestors, to follow foreign doctrine. The emperor, finding nothing in this action which could disturb the tranquillity of the empire, ordered them to be sent home at the expense of the government."

"All religions are tolerated in China. The policy of the Mantchoo court has adopted the

maxim of leaving every man to believe what he pleases. This tolerance consolidates the power of the emperor over the different nations which live under his sceptre. The Mantchoo who blindly believes in the priests of Fo, the Chinese who follows the law of Confucius and Lao-tsu, the Mongol, a zealous follower of Boodha, the Turkestan, the disciple of Mahomet, enjoy

equally the protection of the laws, and live upon friendly terms with each other."—*Travels of the Russian Mission through Mongolia to China, and Residence in Peking in the years 1820—21, by George Tinkowski, with corrections and notes by Julius Von Klaproth. Two vols.—London, 1827.*

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Eastford, La.	34 61
Killingly, A friend,	7 56
Westfield par. Gent. 51; la. 26,92;	77 92
South Woodstock, Gent. 10,60; la. 27;	37 80—330 96
Windsor co. Vt. D. Peirce, Tr.	
Norwich, S. par. Fem. so.	12 00
Woodstock, Widow H. P. L. N. par. Mon. con.	5 41—17 91
York co. Me. C. Williams, Tr.	
Alfred, Mon. con.	20 00
Kennebunkport, A fem. friend, av. of heads, &c.	4 42
Saco, La.	4 65—29 07
Total from the above Auxiliary Societies,	\$4,776 52

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 50; members of 2d chh. and cong. 34,60;	84 60
Alexandria, D. C. 2d presb. chh.	15 00
Alleghanytown, Pa. 1st presb. chh. 27; a little boy, 25c.	27 25
Amherst, Ms. Mon. con. in 1st par. 25; do. in college, 8,08; Mrs. Humphrey, 5;	38 08
Andover, Ms. Mrs. L. B. Edwards, for ed. of bea. females,	12 00
Arboret, N. Y. Fem. miss. so.	12 00
Bangor, Me. Mon. con.	62 00
Barre, Ms. Mon. con. in evang. so.	12 00
Barrington, R. I. Mon. con. in cong. chh.	13 00
Belchertown, Ms. Mon. con. 20; Mrs. R. Walker, 10;	30 00
Berlin, Ms. Mon. con.	20 00
Easton, Ms. La. so. for pro chris. among the Jews, for ed. of Jewish chil. in Bombay, 100; for trans. of scrip. and	

the of relig. tract among the Jews in Palestine, 100; for outfit and expenses of Mr. Schuchler, 450.57; a friend, 12; Brighton, Mo. Mon. con. in evng. co. 50.00; **Brutusburg, Pa. D. Wyshoop.**
Canastota, N. Y. Toward the support of a missionary.
 Canton, Mo. Fem. min. co. 7.00
 Central cong. S. O. by Rev. G. W. R. Charleston, Mo. Fem. relig. chr. co. in 1st par. 20.00
Charlotte Hall, Va. T. B. Finney.
 Cherry, N. Y. Mon. A. Schuchler, 2; same 4.50;
 Cleveland, O., C. L. Lathrop,
 Clifton, Eng. Mrs. Hannah Moss, for Sunday School in Cayton, 1st. 12; and prom. 40.77
 Coacochis, N. V. Fem. min. co. 15.00
 Coanby, N. Y. Fem. con. 12; a friend, 2; Danvers, Mo. Indiv. in S. par. 50.00
 Danville, Vt. I. P. Dana, 12.70
 Denegal, Pa. Fem. con. 50.00
 Dudley, Mo. La. con. 25; mon. con. 84; to constitute the Rev. James H. Francis an Honorary Member of the Board, 50.00
 Dunblair, N. V. Mon. con. for Sandw. Isl. min. 20.00
 East Bloomfield, N. Y. Mon. con. 20.00
 East Naples, Mo. Min. Foster, 20.00
 Elmina, N. Y. Miss Emerson, 21.00
 Fairview, S. C. Coll. by Rev. G. W. R. Part Royal, Va. J. Survenson, 10.00
 Grafton, Vt. Mon. con. 10.00
 Green River, N. Y. A young lady, 20.00
 Harpersfield, N. Y. Mon. con. 12; indiv. 7.00
 Hartford, O. Min. co. 50.00
 Jewell, Mo. G. W. Heard, to constitute the Rev. DANIEL FITZ an Honorary Member of the Board, 1.00
 Keosau, N. H. A friend, 100.00
 Kingsboro' N. Y., La. con. 21.57; P. Mills, 50; D. Loomis, 40; Rev. E. Yale, 15; J. L. 10; D. R. 5; W. W. 5; C. M. 5; J. S. 5; A. A. 3.5; S. S. W. 2; H. C. 2; J. H. 1; S. J. 1;
 Kinross, O. Min. co. 2.25; S. C. R. 1;
 Lancaster, Pa. W. Kirkpatrick, 10.00
 Lincoln, Mo. Mon. con. 6.57
 London co. Va. S. D. Williams, 5.00
 Lunenburg, Vt. E. Clark, 10.00
 Lyons, N. Y. Fem. con. 25; mon. con. 17; (Mon. G. 2; indiv. con. 1)
 Marlboro', N. H., A friend, 100.00
 Maryville, E. Ten. Min. co. 7.00
 Merano, Mo. A. W. Posten, which constitutes him an Honorary Member of the Board, 100.00
 Middletown, N. Y. Mon. con. 7.00
 Minerva, Mo. Rev. co. for Luther F. Winnick in Cayton, 12; for Catherine Winnick in do. 12; mon. con. in 2d co. 22.75; in do. 62.40; a mother's check off 2; a friend, 20; fem. Jews co. for Med. min. 5;
 New York city, E. G. 2; a friend, 100;
 Norfolk, Ct. Captain S. Butler, which constitutes him an Honorary Member of the Board, 100; J. Battell, 12; Mrs. S. Battell, 12;
 Norfolk, Vt. Mon. con. in presch. chh. 10.00
 Northampton, Mo. A. Rice, 10.00
 North Dennis, Mo. Aux. co. 10.00
 Osville, N. Y. Mon. con. in presch. chh. 6.00
 Palham, N. H. Rev. Dr. Church, for Stephen Church in Cayton, 12; a friend, 3;
 Philadelphia, Pa. Mrs. M. Corwell, 60;
 Rev. Dr. May, 20; Miss Sadler, 1; for Fairfield miss. Ark. Tex.; mon. con. in 10th presch. chh. 122.55; C. D. by Rev. Dr. McAnulty, 60; ext. min. co. in 5th presch. chh. 100.75;
 Pittsburg, Pa. Indiv. sch. 1.57; indiv. of 2d presch. chh. 7.50;
 Pittsburg, Mo. La. Jews co. for Jewish chh. in India, 20.00

Pittsburg, N. Y. Fem. min. co. to repair loss by fire in Manapp, 10.00
 Prince Edward co. Va. So. of inquiry in Union theol. Sem. 12.55
 Princeton, N. J., I. Van Dusen, a thank. off. 20.00
 Providence, R. I. Relief. cong. min. co. 125.00
 Roberts' M. H., B. C. Coll. by Rev. G. W. R. 20.00
 Royalton, Vt. Mon. con. 20.00
 Satcham, N. Y., S. H. 10; Rev. M. H. 2; J. H. W. 4; J. H. W. 1;
 Sharon, Ct. A friend, by Rev. W. G. 100.00
 Simsbury, Ct. Mon. con. 10.00
 Somers, Ct. Mon. con. 10.00
 Somerville, N. J. Miss E. V. 5.00
 Springfield, Vt. A sch. teacher, 2.00
 Springfield, N. J. Min. co. 35.50; mon. con. 13.31;
 Townsend, Vt. Mon. con. 10.00
 Vernon, O. Min. co. 2.00
 Waterford, N. Y. Genl. and la. min. 20.00
 Wells, Mo. Thankg. coll. in 1st cong. co. 20.00
 West Amherst, Mo. Mon. con. 10.00
 Williamsstown, Mo. Young la. sewing co. 10.00
 Wilmington, Mo. Coll. 10.23; mon. con. 16.65;
 Woodbridge, N. J. Mon. con. 10.00
 Woodstock, Ct. A fem. friend, 15.00
 Worcester, Mo. Three sisters, to aid the mission families who suffered by fire at Manapp and Constantinople, 100.00

Whole amount of Donations acknowledged in the preceding lists, \$4,501.37.

III. LEGACIES.

Gilmanston, N. H. Mrs. Eunice Wells, dec'd, by D. Smith, Ex'r, 30.00
 Woodstock, Ct. Miss Thankful Rhinier, dec'd, (\$1,970 having been received previously,) by T. B. Chandler, 70.07

IV. DONATIONS IN CLOTHING, &c.

Abington, 2d par. Ms. A bedquilt, &c. fr. a friend, 5.00
 Bacon, Ms. Binding of books, fr. A. Haskell, 1.00
 Hill, Ms. A box.
 Hartford, O. Clothing, fr. fem. min. co. 4; a blanket, fr. Mrs. S. B.; two pillow cases, fr. Mrs. T. B.; 2 yds. flannel, fr. A. H.; a dress and quilt, fr. indiv.
 North Brookfield, Ms. Stockings, fr. la. min. 2
 Palham, N. H. Cloth, 16 yds. fr. fem. chr. co.
 Sherburne, Vt. A roll of cloth, fr. Mrs. Stanley.
 South Weymouth, Ms. A box, fr. juv. co. for woe. min. 20.00
 Springfield, Ms. Books, fr. S. Warriner, 20.00
 Sullivan, N. H. 3 yds. cloth, fr. C. Lock.
 Ware, E. par. Ms. A box, fr. la. min.

The following articles are respectfully collected from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Sandw. and at the Sandwich Islands.
 Writing paper, writing books, blank books, calli. stones, &c. for all the missions and mission schools especially for the Sandwich Islands.
 Sheets of a good quality, of all sizes, for purposes of book cases; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Faded cloth, and domestic notions of all kinds.